





Abraham Lincoln

Photogravure from an Ambrotype taken in Springfield, Illinois, on August 13, 1860. The Original was Presented to J. Henry Brown, the miniature artist, but after his death it was purchased, and is now owned, by Major William H. Lambert, of Philadelphia.

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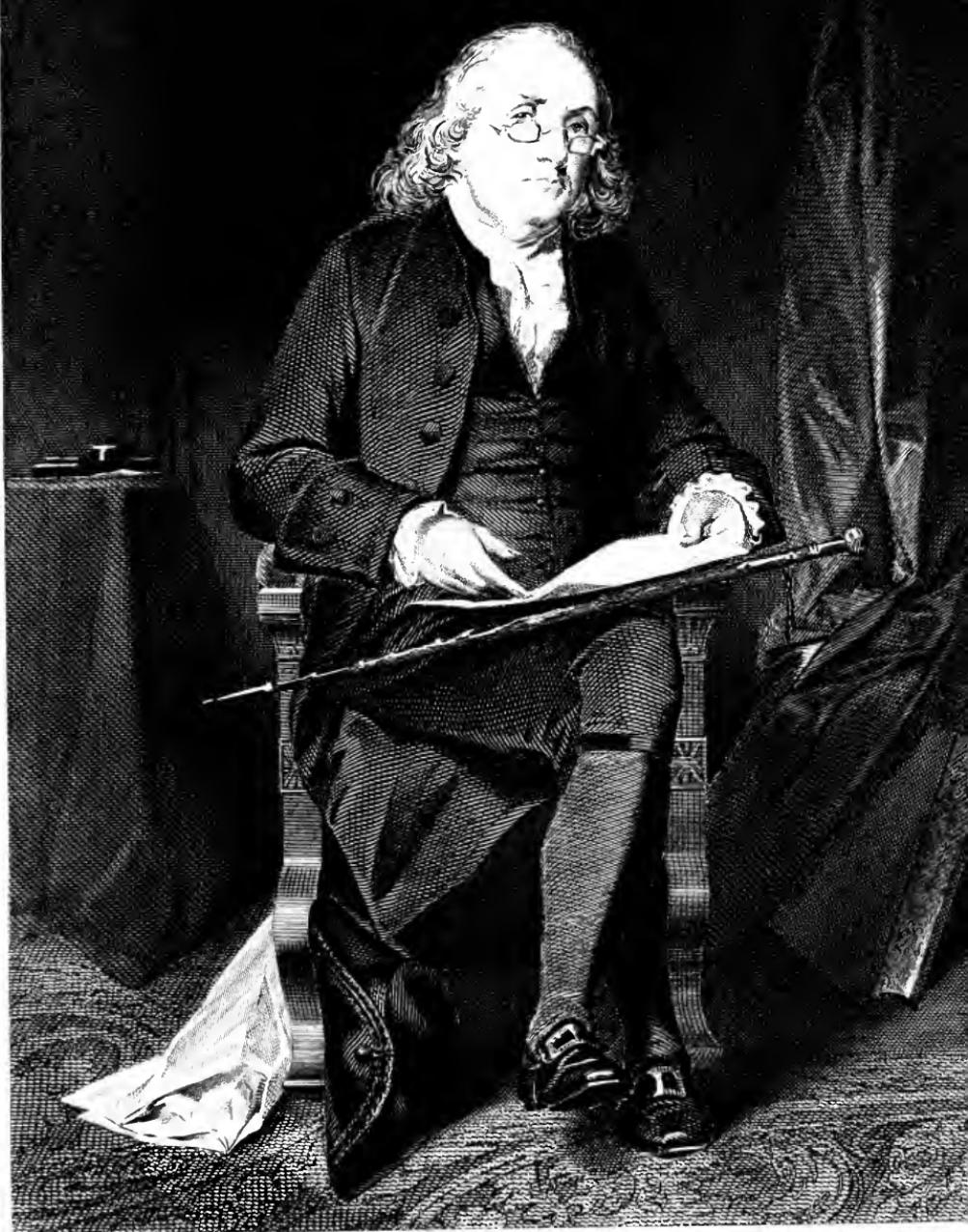
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extra illustrated with letters,
late documents and rare engravings
by
the Anglo-American authors seen.
New York.



Benj. Franklin
— () —

Abraham Lincoln as a Man Inspired of God.¹

THE statesmen in knee-breeches and powdered wigs who signed the Declaration of Independence and framed the Constitution—the soldiers in blue-and-buff, top-boots, and epaulets who led the armies of the Revolution—were what we are wont to describe as gentlemen. They were English gentlemen. They were not all, nor even generally, scions of the British aristocracy; but they came, for the most part, of good Anglo-Saxon and Scotch-Irish stock.

The shoe-buckle and the ruffled shirt worked a spell peculiarly their own. They carried with them an air of polish and authority. Hamilton, though of obscure birth and small stature, is represented by those who knew him to have been dignity and grace personified; and old Ben Franklin, even in woollen hose, and none too courtier-like, was the delight of the great nobles and fine ladies, in whose company he made himself as much at home as though he had been born a marquis.

¹ Revision of a lecture delivered at Lincoln Union, Auditorium, Chicago, February 12, 1895. From "The Compromises of Life," copyright 1904 by *Fox, Duffield & Company*.

When we revert to that epoch the beauty of the scene which history unfolds is marred by little that is uncouth, by nothing that is grotesque. The long procession passes, and we see in each group, in every figure, something of heroic proportion. John Adams and John Hancock, Joseph Warren and Samuel Adams, the Livingstons in New York, the Carrolls in Maryland, the Masons, the Randolphs, and the Pendletons in Virginia, the Rutledges in South Carolina—what pride of caste, what elegance of manner, what dignity and dominancy of character! And the soldiers! Israel Putnam and Nathanael Greene, Ethan Allen and John Stark, Mad Anthony Wayne and Light Horse Harry Lee, and Morgan and Marion and Sumter, gathered about the immortal Washington—Puritan and Cavalier so mixed and blended as to be indistinguishable the one from the other—where shall we go to seek a more resplendent galaxy of field-marshals? Surely not to Blenheim, drinking beakers to Marlborough after the famous victory; nor yet to the silken marquet of the great Condé on the Rhine, bedizened with gold lace and radiant with the flower of the nobility of France! Ah, me! there were gentlemen in those days; and they made their influence felt upon life and thought long after the echoes of Bunker Hill and Yorktown had faded away, long after the bell over Independence Hall had ceased to ring.

The first half of the Republic's first half-century of existence the public men of America, distinguished for many things, were chiefly and almost universally

distinguished for repose of bearing and sobriety of behavior. It was not until the institution of African slavery had got into politics as a vital force that Congress became a bear-garden, and that our law-makers, laying aside their manners with their small-clothes, fell into the loose-fitting habiliments of modern fashion and the slovenly jargon of partisan controversy. The gentlemen who signed the Declaration and framed the Constitution were succeeded by gentlemen—much like themselves—but these were succeeded by a race of party leaders much less decorous and much more self-confident; rugged, puissant; deeply moved in all that they said and did, and sometimes turbulent; so that finally, when the volcano burst forth flames that reached the heavens, great human bowlders appeared amid the glare on every side; none of them much to speak of according to rules regnant at St. James and Versailles; but vigorous, able men, full of their mission and of themselves, and pulling for dear life in opposite directions.

There were Seward and Sumner and Chase, Corwin and Ben Wade, Trumbull and Fessenden, Hale and Collamer and Grimes, and Wendell Phillips, and Horace Greeley, our latter-day Franklin. There were Toombs and Hammond, and Slidell and Wigfall, and the two little giants, Douglas and Stephens, and Yancey and Mason, and Jefferson Davis. With them soft words buttered no parsnips, and they cared little how many pitchers might be broken by rude ones. The issue between them did not require a diagram to explain it. It was so simple a child might

understand. It read, human slavery against human freedom, slave labor against free labor, and involved a conflict as inevitable as it was irrepressible.

Long before the guns of Beauregard opened fire upon Fort Sumter, and, fulfilling the programme of extremism, "blood was sprinkled in the faces of the people," the hustings in America had become a battle-ground, and every rood of debatable territory a ring for controversial mills, always tumultuous, and sometimes sanguinary. No sooner had the camp-fires of the Revolution—which warmed so many noble hearts and lighted so many patriotic lamps—no sooner had the camp-fires of the Revolution died out, than there began to burn, at first fitfully, then to blaze alarmingly in every direction, a succession of forest fires, baffling the energies and resources of the good and brave men who sought to put them out. Mr. Webster, at once a learned jurist and a prose poet, might thunder expositions of the written law, to quiet the fears of the slave-owner and to lull the waves of agitation. Mr. Clay, by his resistless eloquence and overmastering personality, might compromise first one and then another of the irreconcilable conditions that threw themselves across the pathway of conservative statesmanship. To no purpose, except to delay the fatal hour.

There were moving to the foreground moral forces which would down at no man's bidding. The still, small voice of emancipation, stifled for a moment by self-interest playing upon the fears of the timid, recovered its breath and broke into a cry for abolition.

The cry for abolition rose in volume to a roar. Slowly, step by step, the forces of freedom advanced to meet the forces of slavery. Gradually, these mighty, discordant elements approached the predestined line of battle; the gains for a while seeming to be in doubt, but in reality all on one side. There was less and less of middle-ground. The middle-men who ventured to get in the way were either struck down or absorbed by the one party or the other. The Senate had its Gettysburg; and many and many a Shiloh was fought on the floor of the House. Actual war raged in Kansas. The mysterious descent upon Harper's Ferry, like a fire-bell in the night, might have warned all men of the coming conflagration; might have revealed to all men a prophecy in the lines that, quoted to describe the scene, fortold the event—

“ The rock-ribbed ledges drip with a silent horror of blood,
And Echo there, whatever is asked her, answers:
‘ Death.’ ”

Greek was meeting Greek at last; and the field of politics became almost as sulphurous and murky as an actual field of battle.

Amid the noise and confusion, the clashing of intellects like sabres bright, and the booming of the big oratorical guns of the North and the South, now definitely arrayed, there came one day into the Northern camp one of the oddest figures imaginable; the figure of a man who, in spite of an appearance somewhat at odds with Hogarth's line of beauty, wore a serious aspect, if not an air of command, and, paus-

ing to utter a single sentence that might be heard above the din, passed on and for a moment disappeared. The sentence was pregnant with meaning. The man bore a commission from God on high! He said: "A house divided against itself cannot stand. I believe this Government cannot endure permanently half free and half slave. I do not expect the Union to be dissolved; I do not expect the house to fall; but I do expect it will cease to be divided." He was Abraham Lincoln.

How shall I describe him to you? Shall I speak of him as I first saw him immediately on his arrival in the national capital, the chosen President of the United States, his appearance quite as strange as the story of his life, which was then but half known and half told, or shall I use the words of another and more graphic word-painter?

In January, 1861, Colonel A. K. McClure, of Pennsylvania, journeyed to Springfield, Ill., to meet and confer with the man he had done so much to elect, but whom he had never personally known. "I went directly from the depot to Lincoln's house," says Colonel McClure, "and rang the bell, which was answered by Lincoln himself opening the door. I doubt whether I wholly concealed my disappointment at meeting him. Tall, gaunt, ungainly, ill-clad, with a homeliness of manner that was unique in itself, I confess that my heart sank within me as I remembered that this was the man chosen by a great nation to become its ruler in the gravest period of its history. I remember his dress as if it were but yesterday—

snuff-colored and slouchy pantaloons; open black vest, held by a few brass buttons; straight or evening dress-coat, with tightly fitting sleeves to exaggerate his long, bony arms, all supplemented by an awkwardness that was uncommon among men of intelligence. Such was the picture I met in the person of Abraham Lincoln. We sat down in his plainly furnished parlor, and were uninterrupted during the nearly four hours I remained with him, and, little by little, as his earnestness, sincerity, and candor were developed in conversation, I forgot all the grotesque qualities which so confounded me when I first greeted him. Before half an hour had passed I learned not only to respect, but, indeed, to reverence the man."

A graphic portrait, truly, and not unlike. I recall him, two months later, a little less uncouth, a little better dressed, but in singularity and in angularity much the same. All the world now takes an interest in every detail that concerned him, or that relates to the weird tragedy of his life and death.

And who was this peculiar being, destined in his mother's arms—for cradle he had none—so profoundly to affect the future of human-kind? He has told us himself, in words so simple and unaffected, so idiomatic and direct, that we can neither misread them, nor improve upon them. Answering one who, in 1859, had asked him for some biographic particulars, Abraham Lincoln wrote:

"I was born February 12, 1809, in Hardin County, Kentucky. My parents were both born in Virginia, of undistinguished families — second families,

perhaps I should say. My mother, who died in my tenth year, was of a family of the name of Hanks. . . . My paternal grandfather, Abraham Lincoln, emigrated from Rockingham County, Va., to Kentucky about 1781 or 1782, where, a year or two later, he was killed by the Indians, not in battle, but by stealth, when he was laboring to open a farm in the forest. . . .

"My father (Thomas Lincoln) at the death of his father was but six years of age. By the early death of his father, and the very narrow circumstances of his mother, he was, even in childhood, a wandering, laboring boy, and grew up literally without education. He never did more in the way of writing than bunglingly to write his own name. . . . He removed from Kentucky to what is now Spencer County, Indiana, in my eighth year. . . . It was a wild region, with many bears and other animals still in the woods. . . . There were some schools, so-called, but no qualification was ever required of a teacher beyond 'readin', writin', and cipherin' to the rule of three.' If a straggler supposed to understand Latin happened to sojourn in the neighborhood he was looked upon as a wizard. . . . Of course, when I came of age I did not know much. Still, somehow, I could read, write, and cipher to the rule of three. But that was all. . . . The little advance I now have upon this store of education I have picked up from time to time under the pressure of necessity.

"I was raised to farm work . . . till I was twenty-two. At twenty-one I came to Illinois, Macon County. Then I got to New Salem . . . where I remained a year as a sort of clerk in a store. Then came the Black Hawk War; and I was elected captain of a volunteer company, a success that gave me more pleasure than any I have had since. I went

the campaign, was elated, ran for the Legislature the same year (1832), and was beaten — the only time I ever have been beaten by the people. The next, and three succeeding biennial elections, I was elected to the Legislature. I was not a candidate afterward. During the legislative period I had studied law and removed to Springfield to practise it. In 1846 I was elected to the lower house of Congress. Was not a candidate for re-election. From 1849 to 1854, inclusive, practised law more assiduously than ever before. Always a Whig in politics, and generally on the Whig electoral tickets, making active canvasses. I was losing interest in politics when the repeal of the Missouri Compromise aroused me again.

"If any personal description of me is thought desirable, it may be said that I am in height six feet four inches, nearly; lean in flesh, weighing on an average one hundred and eighty pounds; dark complexion, with coarse black hair and gray eyes. No other marks or brands recollect."

There is the whole story, told by himself, and brought down to the point where he became a figure of national importance.

His political philosophy was expounded in four elaborate speeches; one delivered at Peoria, Ill., October 16, 1854; one at Springfield, Ill., June 16, 1858; one at Columbus, O., September 16, 1859, and one, February 27, 1860, at Cooper Institute, in the city of New York. Of course Mr. Lincoln made many speeches and very good speeches. But these four, progressive in character, contain the sum total of his creed touching the organic character of the Government and at the same time his personal and party view of contemporary affairs. They show him to

have been an old-line Whig of the school of Henry Clay, with strong emancipation leanings; a thorough anti-slavery man, but never an extremist or an abolitionist. To the last he hewed to the line thus laid down.

Two or three years ago I referred to Abraham Lincoln—in a casual way—as one “inspired of God.” I was taken to task for this and thrown upon my defence. Knowing less then than I now know of Mr. Lincoln, I confined myself to the superficial aspects of the case; to the career of a man who seemed to have lacked the opportunity to prepare himself for the great estate to which he had come, plucked as it were from obscurity by a caprice of fortune.

Accepting the doctrine of inspiration as a law of the universe, I still stand to this belief; but I must qualify it as far as it conveys the idea that Mr. Lincoln was not as well equipped in actual knowledge of men and affairs as any of his contemporaries. Mr. Webster once said that he had been preparing to make his reply to Hayne for thirty years. Mr. Lincoln had been in unconscious training for the Presidency for thirty years. His maiden address as a candidate for the Legislature, issued at the ripe old age of twenty-three, closes with these words, “But if the good people in their wisdom shall see fit to keep me in the background, I have been too familiar with disappointment to be very much chagrined.” The man who wrote that sentence, thirty years later wrote this sentence: “The mystic chords of memory, stretching from every battle-field and patriot-grave to every liv-

ing heart and hearthstone all over this broad land, will yet swell the chorus of the Union, when again touched, as surely they will be, by the angels of our better nature." Between those two sentences, joined by a kindred, sombre thought, flowed a life-current—

"Strong, without rage, without o'erflowing, full,"

pausing never for an instant; deepening while it ran, but nowise changing its course or its tones; always the same; calm; patient; affectionate; like one born to a destiny, and, as in a dream, feeling its resistless force.

It is needful to a complete understanding of Mr. Lincoln's relation to the time and to his place in the political history of the country, that the student peruse closely the four speeches to which I have called attention; they underlie all that passed in the famous debate wth Douglas; all that their author said and did after he succeeded to the Presidency. They stand to-day as masterpieces of popular oratory. But for our present purpose the debate with Douglas will suffice—the most extraordinary intellectual spectacle the annals of our party warfare afford. Lincoln entered the canvass unknown outside the State of Illinois. He closed it renowned from one end of the land to the other.

Judge Douglas was himself unsurpassed as a stump-speaker and ready debater. But in that campaign, from first to last, Judge Douglas was at a serious disadvantage. His bark rode upon an ebbing tide; Lincoln's bark rode upon a flowing tide. African slavery was the issue now; and the whole trend of

modern thought was set against slavery. The Democrats seemed hopelessly divided. The Little Giant had to face a triangular opposition embracing the Republicans, the Administration, or Buchanan Democrats, and a little remnant of the old Whigs, who fancied that their party was still alive and thought to hold some kind of balance of power. Judge Douglas called the combination the "allied army," and declared that he would deal with it "just as the Russians dealt with the allies at Sebastopol—that is, the Russians did not stop to inquire, when they fired a broadside, whether it hit an Englishman, a Frenchman, or a Turk." It was something more than a witticism when Mr. Lincoln rejoined, "In that case, I beg he will indulge us while we suggest to him that those allies took Sebastopol."

He followed this centre-shot with volley after volley of exposition so clear, of reasoning so close, of illustration so pointed, and, at times, of humor so incisive, that, though he lost his election—though the allies did not then take Sebastopol—his defeat counted for more than Douglas's victory, for it made him the logical and successful candidate for President of the United States two years later.

What could be more captivating to an out-door audience than Lincoln's description "of the two persons who stand before the people of the State as candidates for the Senate," to quote his prefatory words? "Judge Douglas," he said, "is of world-wide renown. All the anxious politicians of his party . . . have been looking upon him as certainly . . .

to be President of the United States. They have seen in his round, jolly, fruitful face, post-offices, land-offices, marshalships and cabinet appointments, chargeships and foreign missions, bursting and spreading out in wonderful exuberance, ready to be laid hold of by their greedy hands. And as they have been gazing upon this attractive picture so long, they cannot, in the little distraction that has taken place in the party, bring themselves to give up the charming hope; but with greedier anxiety they rush about him, sustain him, and give him marches, triumphal entries, and receptions, beyond what in the days of his highest prosperity they could have brought about in his favor. On the contrary, nobody has ever expected me to be President. In my poor, lean, lank face nobody has ever seen that any cabbages were sprouting."

As the debate advanced, these cheery tones deepened into harsher notes; crimination and recrimination followed; the two gladiators were strung to their utmost tension. They became dreadfully in earnest. Personal collision was narrowly avoided. I have recently gone over the entire debate, and with a feeling I can only describe as most contemplative, most melancholy.

I knew Judge Douglas well! I admired, respected, loved him. I shall never forget the day he quitted Washington to go to his home in Illinois to return no more. Tears were in his eyes and his voice trembled like a woman's. He was then a dying man. He had burned the candle at both ends from his boyhood; an eager, ardent, hard-working, pleasure-loving man;

and, though not yet fifty, the candle was burned out. His infirmities were no greater than those of Mr. Clay; not to be mentioned with those of Mr. Webster. But he lived in more exacting times. The old-style party organ, with its mock heroics and its dull respectability, its beggarly array of empty news-columns and cheap advertising, had been succeeded by that unsparing, tell-tale scandal-monger, modern journalism, with its myriad of hands and eyes, its vast retinue of detectives, and its quick transit over flashing wires, annihilating time and space. Too fierce a light beat upon the private life of public men, and Douglas suffered from this as Clay and Webster, Silas Wright and Franklin Pierce had not suffered.

The Presidential bee was in his bonnet, certainly; but its buzzing there was not noisier than in the bonnets of other great Americans, who have been dazzled by that wretched bauble. His plans and schemes came to naught. He died at the moment when the death of those plans and schemes was made more palpable and impressive by the roar of cannon proclaiming the reality of that irrepressible conflict he had refused to foresee and had struggled to avert. His life-long rival was at the head of affairs. No one has found occasion to come to the rescue of his fame. No party interest has been identified with his memory. But when the truth of history is written, it will be told that, not less than Webster and Clay, he, too, was a patriotic man, who loved his country and tried to save the Union. He tried to save the Union, even as Webster and Clay had tried to save it, by compro-

mises and expedients. It was too late. The string was played out. Where they had succeeded he failed; but, for the nobility of his intention, the amplitude of his resources, the splendor of his combat, he merits all that any leader of losing cause ever gained in the report of posterity; and posterity will not deny him the title of statesman.

In that great debate it was Titan against Titan; and, perusing it after the lapse of forty years, the philosophic and impartial critic will conclude which got the better of it, Lincoln or Douglas, much according to his sympathy with the one or the other. Douglas, as I have said, had the disadvantage of riding an ebb-tide. But Lincoln encountered a disadvantage in riding a flood-tide, which was flowing too fast for a man so conservative and so honest as he was. Thus there was not a little equivocation on both sides foreign to the nature of the two. Both wanted to be frank. Both thought they were being frank. But each was a little afraid of his own logic; each was a little afraid of his own following; and hence there was considerable hair-splitting, involving accusations that did not accuse and denials that did not deny. They were politicians, these two, as well as statesmen; they were politicians, and what they did not know about political campaigning was hardly worth knowing. Reverently, I take off my hat to both of them; and I turn down the page; I close the book and lay it on its shelf, with the inward ejaculation, "there were giants in those days."

I am not undertaking to deliver an oral biography

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of Abraham Lincoln, and shall pass over the events which quickly led up to his nomination and election to the Presidency in 1860.

I met the newly elected President the afternoon of the day in the early morning of which he had arrived in Washington. It was a Saturday, I think. He came to the Capitol under Mr. Seward's escort, and, among the rest, I was presented to him. His appearance did not impress me as fantastically as it had impressed Colonel McClure. I was more familiar with the Western type than Colonel McClure, and while Mr. Lincoln was certainly not an Adonis, even after prairie ideals, there was about him a dignity that commanded respect.

I met him again the forenoon of March 4 in his apartment at Willard's Hotel as he was preparing to start to his inauguration, and was touched by his unaffected kindness; for I came with a matter requiring his immediate attention. He was entirely self-possessed; no trace of nervousness; and very obliging. I accompanied the cortège that passed from the Senate chamber to the vast portico of the capitol, and, as Mr. Lincoln removed his hat to face the vast multitude in front and below, I extended my hand to receive it, but Judge Douglas, just beside me, reached over my outstretched arm and took the hat, holding it throughout the delivery of the inaugural address. I stood near enough to the speaker's elbow not to obstruct any gestures he might make, though he made but few; and then it was that I began to comprehend something of the power of the man.

He delivered that inaugural address as if he had been delivering inaugural addresses all his life. Firm, resonant, earnest, it announced the coming of a man; of a leader of men; and in its ringing tones and elevated style, the gentlemen he had invited to become members of his political family—each of whom thought himself a bigger man than his master—might have heard the voice and seen the hand of a man born to command. Whether they did or not, they very soon ascertained the fact. From the hour Abraham Lincoln crossed the threshold of the White House to the hour he went thence to his death, there was not a moment when he did not dominate the political and military situation and all his official subordinates.

Mr. Seward was the first to fall a victim to his own temerity. One of the most extraordinary incidents that ever passed between a chief and his lieutenant came about within thirty days after the incoming of the new administration. On April 1 Mr. Seward submitted to Mr. Lincoln a memorandum, entitled "Some Thoughts for the President's Consideration." He began this by saying: "We are at the end of a month's administration, and yet without a policy, either foreign or domestic." There follows a series of suggestions hardly less remarkable for their character than for their emanation. They make quite a baker's dozen, for the most part flimsy and irrelevant; but two of them are so conspicuous for a lack of sagacity and comprehension that I shall quote them as a sample of the whole:

"We must change the question before the public," says Mr. Seward, "from one upon slavery, or about slavery, to one upon union or disunion"—as if it had not been thus changed already—and "I would demand explanations from Spain and France, energetically, at once, . . . and, if satisfactory explanations are not received from Spain and France, I would convene Congress and declare war against them. . . . I would seek explanations from Great Britain and Russia, and send agents into Canada, Mexico, and Central America to arouse a vigorous spirit of continental independence on this continent against European intervention."

Think of it! At the moment this advice was seriously given the head of the State by the head of the Cabinet—supposed to be the most accomplished statesman and astute diplomatist of his time—a Southern Confederacy had been actually established, and Europe was only too eager for some pretext to put in its oar, effectually, finally, to compass the dissolution of the Union and the defeat of the Republican experiment in America. The Government of the United States had but to make a grimace at France and Spain; to bat its eye at England and Russia, to raise up a quadruple alliance, monarchy against democracy, bringing down upon itself the navies of the world, and double assuring, double confirming the Government of Jefferson Davis.

In concluding these astounding counsels, Mr. Seward says:

"But whatever policy we adopt, there must be an energetic prosecution of it.

"For this purpose it must be somebody's business to pursue and direct it incessantly."

"Either the President must do it himself and be all the while active in it, or devolve it on some member of his Cabinet.

"Once adopted, all debates on it must end and all agree and abide.

"It is not in my especial province; but I neither seek to evade nor assume responsibility."

Before hearing Mr. Lincoln's answer to all this, consider what it really implied. If Mr. Seward had simply said: "Mr. Lincoln, you are a failure as President, but turn over the direction of affairs exclusively to me, and all shall be well and all be forgiven," he could not have spoken more explicitly and hardly more offensively.

Now let us see how a great man carries himself at a critical moment under extreme provocation. Here is the answer Mr. Lincoln sent Mr. Seward that very night:

EXECUTIVE MANSION, April 1, 1861.

"Hon. W. H. Seward:

"My Dear Sir: Since parting with you I have been considering your paper dated this day and entitled 'some thoughts for the President's consideration.' The first proposition in it is, 'we are at the end of a month's administration and yet without a policy, either domestic or foreign.'

"At the beginning of that month in the inaugural I said: 'The power confided to me will be used to hold, occupy, and possess the property and places belonging to the Government, and to collect the duties and imports.' This had your distinct approval at the

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time; and taken in connection with the order I immediately gave General Scott, directing him to employ every means in his power to strengthen and hold the forts, comprises the exact domestic policy you urge, with the single exception that it does not propose to abandon Fort Sumter.

“ The news received yesterday in regard to Santo Domingo certainly brings a new item within the range of our foreign policy, but up to that time we have been preparing circulars and instructions to ministers and the like, all in perfect harmony, without even a suggestion that we had no foreign policy.

“ Upon your closing proposition — that ‘ Whatever policy we adopt, there must be an energetic prosecution of it.

“ ‘ For this purpose it must be somebody’s business to pursue and direct it incessantly.

“ ‘ Either the President must do it himself and be all the while active in it, or devolve it upon some member of his Cabinet.

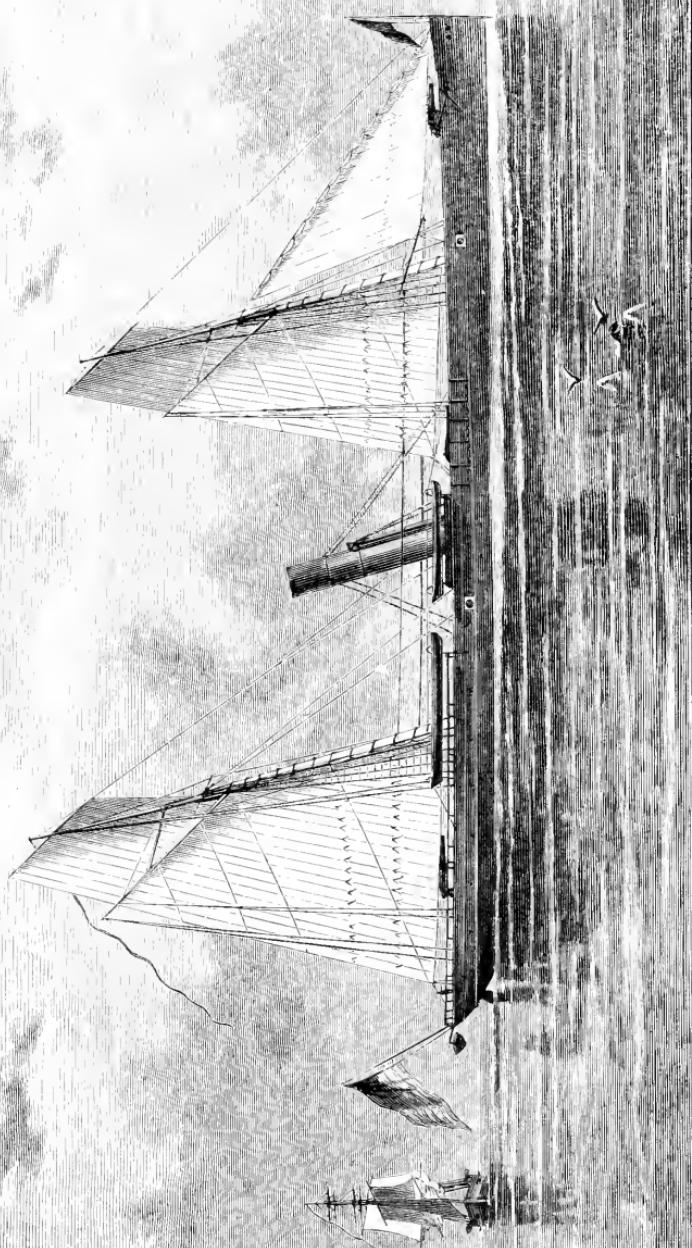
“ ‘ Once adopted, debates must end, and all agree and abide.’ I remark that if this be done, I must do it. When a general line of policy is adopted, I apprehend there is no danger of its being changed without good reason, or continuing to be a subject of unnecessary debate; still, upon points arising in its progress, I wish, and suppose I am entitled to have, the advice of all the Cabinet. Your obedient servant,

“ A. LINCOLN.”

I agree with Lincoln’s biographers that in this letter not a word was omitted that was necessary, and not a hint or allusion is contained that could be dispensed with. It was conclusive. It ended the argument. Mr. Seward dropped into his place. Mr. Lin-

THE "PRINCESS ROYAL," A CAPTURED BLOCKADE-RUNNER, RIGGED AND FITTED AS A CRUISER.

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coln never referred to it. From that time forward the understanding between them was mutual and perfect. So much so that when, May 21 following, Mr. Seward submitted to the President the draft of a letter of instruction to Charles Francis Adams, then Minister to England, Mr. Lincoln did not hesitate to change much of its character and purpose by his alteration of its text. This original copy of this despatch, in Mr. Seward's handwriting, with Mr. Lincoln's interlineations, is still to be seen on file in the Department of State. It is safe to say that, if that letter had gone as Mr. Seward wrote it, a war with England would have been, if not inevitable, yet very likely. Mr. Lincoln's additions, hardly less than his suppressions, present a curious contrast between the seer in affairs and the scholar in affairs. Even in the substitution of one word for another, Mr. Lincoln shows a grasp both upon the situation and the language which seems to have been wholly wanting in Mr. Seward, with all his experience and learning. It is said that, pondering over this document, weighing in his mind its meaning and import, his head bowed and pencil in hand, Mr. Lincoln was overheard murmuring to himself: "One war at a time—one war at a time."

While I am on this matter of who was really President while Abraham Lincoln occupied the office, I may as well settle it. We all remember how, in setting up for a bigger man than his chief, Mr. Chase fared no better than Mr. Seward. But it is sometimes claimed that Mr. Stanton was more successful

in this line. Many stories are told of how Stanton lorded it over Lincoln. On a certain occasion it is related that the President was informed by an irate friend that the Secretary of War had not only refused to execute an order of his, but had called him a fool into the bargain. "Did Stanton say I was a fool?" said Lincoln. "Yes," replied his friend, "he said you were a blank, blank fool!" Lincoln looked first good-humoredly at his friend and then furtively out of the window in the direction of the War Department, and carelessly observed: "Well, if Stanton says that I am a blank fool, it must be so, for Stanton is nearly always right and generally means what he says. I think I shall just have to step over and see Stanton."

On another occasion Mr. Lincoln is quoted as saying: "I have very little influence with this Administration, but I hope to have more with the next."

Complacent humor such as this simply denotes assured position. It is merely the graciousness of conscious power. But there happens to be on record a story of a different kind. This is related by Gen. James B. Fry, Provost Marshal General of the Army, on duty in the War Department.

As General Fry tells it, Mr. Stanton seems to have had the right of it. The President had given an order which the Secretary of War had refused to issue. The President thereupon came into the War Department and this is what happened. In answer to Mr. Lincoln's inquiry as to the cause of the trouble, Mr. Stanton went over the record and the grounds for his action, and concluded with: "Now, Mr. President,

these are the facts, and you must see that your order cannot be executed."

Lincoln sat upon a sofa with his legs crossed—I am quoting General Fry—and did not say a word until the Secretary's last remark. Then he said in a somewhat positive tone: "Mr. Secretary, I reckon you'll have to execute the order."

Stanton replied with asperity: "Mr. President, I cannot do it. The order is an improper one and I cannot execute it."

Lincoln fixed his eye upon Stanton, and in a firm voice, and with an accent that clearly showed his determination, he said:

"Mr. Secretary, it will have to be done."

"Stanton then realized"—I am still quoting General Fry—"that he was overmatched. He had made a square issue with the President and been defeated, notwithstanding the fact that he was in the right. Upon an intimation from him, I withdrew and did not witness his surrender. A few minutes after I reached my office I received instructions from the Secretary to carry out the President's order. Stanton never mentioned the subject to me afterward, nor did I ever ascertain the special, and no doubt sufficient reason, which the President had for his action in the case."

Once General Halleck got on a high horse, and demanded that, if Mr. Lincoln approved some ill-natured remarks alleged to have been made of certain military men about Washington, by Montgomery Blair, the Postmaster-General, he should dismiss the

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officers from the service, but, if he did not approve, he should dismiss the Postmaster-General from the Cabinet. Mr. Lincoln's reply is very characteristic. He declined to do either of the things demanded. He said:

"Whether the remarks were really made I do not know, nor do I suppose such knowledge necessary to a correct response. If they were made, I do not approve them; and yet, under the circumstances, I would not dismiss a member of the Cabinet therefor. I do not consider what may have been hastily said in a moment of vexation . . . sufficient ground for so grave a step. Besides this, truth is generally the best vindication against slander. I propose continuing to be myself the judge as to when a member of the Cabinet shall be dismissed."

Next day, however, he issued a warning to the members of his political family, which, in the form of a memorandum, he read to them. There is nothing equivocal about this. In language and in tone it is the utterance of a master. I will read it to you, as it is very brief and to the purpose. The President said:

"I must myself be the judge how long to retain and when to remove any of you from his position. It would greatly pain me to discover any of you endeavoring to procure another's removal, or in any way to prejudice him before the public. Such endeavor would be a wrong to me, and much worse, a wrong to the country. My wish is, that on this subject no remark be made, nor any question be asked by any of you, here or elsewhere, now or hereafter."

Always courteous, always tolerant, always making allowance, yet always explicit, his was the master-spirit, his the guiding hand; committing to each of the members of his Cabinet the details of the work of his own department; caring nothing for petty sovereignty; but reserving to himself all that related to great policies, the starting of moral forces and the moving of organized ideas.

I want to say just here a few words about Mr. Lincoln's relation to the South and the people of the South.

He was, himself, a Southern man. He and all his tribe were Southerners. Although he left Kentucky when but a child, he was an old child; he never was very young; and he grew to manhood in a Kentucky colony; for what was Illinois in those days but a Kentucky colony, grown since somewhat out of proportion? He was in no sense what we in the South used to call "a poor white." Awkward, perhaps; ungainly, perhaps, but aspiring; the spirit of a hero beneath that rugged exterior; the soul of a prose-poet behind those heavy brows; the courage of a lion back of those patient, kindly aspects; and, before he was of legal age, a leader of men. His first love was a Rutledge; his wife was a Todd.

Let the romancist tell the story of his romance. I dare not. No sadder idyl can be found in all the short and simple annals of the poor.

We know that he was a prose-poet; for have we not that immortal prose-poem recited at Gettysburg? We know that he was a statesman; for has not time

vindicated his conclusions? But the South does not know, except as a kind of hearsay, that he was a friend; the sole friend who had the power and the will to save it from itself. He was the one man in public life who could have come to the head of affairs in 1861, bringing with him none of the embittered resentments growing out of the anti-slavery battle. While Seward, Chase, Sumner, and the rest had been engaged in hand-to-hand combat with the Southern leaders at Washington, Lincoln, a philosopher and a statesman, had been observing the course of events from afar, and like a philosopher and a statesman. The direst blow that could have been laid upon the prostrate South was delivered by the assassin's bullet that struck him down.

But I digress. Throughout the contention that preceded the war, amid the passions that attended the war itself, not one bitter, proscriptive word escaped the lips of Abraham Lincoln, while there was hardly a day that he was not projecting his great personality between some Southern man or woman and danger.

Under date of February 2, 1848, from the hall of the House of Representatives at Washington, while he was serving as a member of Congress, he wrote this short note to his law partner at Springfield:

"Dear William: I take up my pen to tell you that Mr. Stephens, of Georgia, a little, slim, pale-faced, consumptive man, with a voice like Logan's" (that was Stephen T., not John A.), "has just concluded the very best speech of an hour's length I ever heard. My old, withered, dry eyes" (he was then not quite thirty-seven years of age) "are full of tears yet."

From that time forward he never ceased to love Stephens, of Georgia.

After that famous Hampton Roads conference, when the Confederate Commissioners, Stephens, Campbell, and Hunter, had traversed the field of official routine with Mr. Lincoln, the President, and Mr. Seward, the Secretary of State, Lincoln, the friend, still the old Whig colleague, though one was now President of the United States and the other Vice-President of the Southern Confederacy, took the "slim, pale-faced, consumptive man" aside, and, pointing to a sheet of paper he held in his hand, said: "Stephens, let me write 'Union' at the top of that page, and you may write below it whatever else you please."

In the preceding conversation Mr. Lincoln had intimated that payment for the slaves was not outside a possible agreement for reunion and peace. He based that statement upon a plan he already had in hand, to appropriate four hundred millions of dollars to this purpose.

There are those who have put themselves to the pains of challenging this statement of mine. It admits of no possible equivocation. Mr. Lincoln carried with him to Fortress Monroe two documents that still stand in his own handwriting; one of them a joint resolution to be passed by the two Houses of Congress appropriating the four hundred millions, the other a proclamation to be issued by himself, as President, when the joint resolution had been passed. These formed no part of the discussion at Hampton Roads,

because Mr. Stephens told Mr. Lincoln they were limited to treating upon the basis of the recognition of the Confederacy, and to all intents and purposes the conference died before it was actually born. But Mr. Lincoln was so filled with the idea that next day, when he had returned to Washington, he submitted the two documents to the members of his Cabinet. Excepting Mr. Seward, they were all against him. He said: "Why, gentlemen, how long is the war going to last? It is not going to end this side of a hundred days, is it? It is costing us four millions a day. There are the four hundred millions, not counting the loss of life and property in the meantime. But you are all against me, and I will not press the matter upon you." I have not cited this fact of history to attack, or even to criticise, the policy of the Confederate Government, but simply to illustrate the wise magnanimity and justice of the character of Abraham Lincoln. For my part, I rejoice that the war did not end at Fortress Monroe — or any other conference — but that it was fought out to its bitter and logical conclusion at Appomattox.

It was the will of God that there should be, as God's own prophet had promised, "a new birth of freedom," and this could only be reached by the obliteration of the very idea of slavery. God struck Lincoln down in the moment of his triumph, to attain it; He blighted the South to attain it. But He did attain it. And here we are this night to attest it. God's will be done on earth as it is done in Heaven. But let no Southern man point finger at me because I



LINCOLN IN 1863 OR 1864.



canonize Abraham Lincoln, for he was the one friend we had at court when friends were most in need; he was the one man in power who wanted to preserve us intact, to save us from the wolves of passion and plunder that stood at our door; and as that God, of whom it has been said that "whom He loveth He chasteneth," meant that the South should be chastened, Lincoln was put out of the way by the bullet of an assassin, having neither lot nor parcel, North or South, but a winged emissary of fate, flown from the shadows of the mystic world, which Æschylus and Shakespeare created and consecrated to tragedy!

I sometimes wonder shall we ever attain a journalism sufficiently upright in its treatment of current events to publish fully and fairly the utterances of our public men, and, except in cases of provable dishonor, to leave their motives and their personalities alone?

Reading just what Abraham Lincoln did say and did do, it is inconceivable how such a man could have aroused antagonism so bitter and abuse so savage, to fall at last by the hand of an assassin.

We boast our superior civilization and our enlightened freedom of speech; and yet, how few of us — when a strange voice begins to utter unfamiliar or unpalatable things — how few of us stop and ask ourselves, May not this man be speaking the truth after all? It is so easy to call names. It is so easy to impugn motives. It is so easy to misrepresent opinions we cannot answer. From the least to the greatest what creatures we are of party spirit, and yet, for the

most part, how small its aims, how imperfect its instruments, how disappointing its conclusions!

One thinks now that the world in which Abraham Lincoln lived might have dealt more gently by such a man. He was himself so gentle — so upright in nature and so broad of mind — so sunny and so tolerant in temper — so simple and so unaffected in bearing — a rude exterior covering an undaunted spirit, proving by his every act and word that —

“The bravest are the tenderest,
The loving are the daring.”

Though he was a party leader, he was a typical and patriotic American, in whom even his enemies might have found something to respect and admire. But it could not be so. He committed one grievous offence; he dared to think and he was not afraid to speak; he was far in advance of his party and his time; and men are slow to forgive what they do not readily understand.

Yet, all the while that the waves of passion were breaking against his sturdy figure, reared above the dead-level, as a lone oak upon a sandy beach, not one harsh word rankled in his heart to sour the milk of human kindness that, like a perennial spring from the gnarled roots of some majestic tree, flowed thence. He would smooth over a rough place in his official intercourse with a funny story fitting the case in point, and they called him a trifler. He would round off a logical argument with a familiar example, hitting the nail squarely on the head and driving it home, and

they called him a buffoon. Big wigs and little wigs were agreed that he lowered the dignity of debate; as if debates were intended to mystify, and not to clarify truth. Yet he went on and on, and never backward, until his time was come, when his genius, fully ripened, rose to emergencies. Where did he get his style? Ask Shakespeare and Burns where they got their style. Where did he get his grasp upon affairs and his knowledge of men? Ask the Lord God who created miracles in Luther and Bonaparte!

Here, under date of November 21, 1864, amid the excitement attendant upon his re-election to the Presidency, Mr. Lincoln found time to write the following letter to Mrs. Bixby, of Boston, a poor widow who had lost five sons killed in battle.

My Dear Madam: I have been shown in the files of the War Department a statement of the Adjutant-General of Massachusetts that you are the mother of five sons who have died gloriously on the field of battle. I feel how weak and fruitless must be any words of mine which should attempt to beguile you from a loss so overwhelming. But I cannot refrain from tendering you the consolation that may be found in the thanks of the Republic they died to save. I pray that our Heavenly Father may assuage the anguish of your bereavement and leave you only the cherished memory of the loved and lost, and the solemn pride that must be yours to have laid so costly a sacrifice upon the altar of freedom.

Yours very sincerely and respectfully,
A. LINCOLN.

Contrast this exquisite prose-poem with the answer he made to General Grant, when Grant asked him

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whether he should make an effort to capture Jefferson Davis. "I told Grant," said Lincoln, relating the incident, "the story of an Irishman who had taken Father Mathew's pledge. Soon thereafter, becoming very thirsty, he slipped into a saloon and asked for a lemonade, and while it was being mixed he leaned over and whispered to the bartender: 'Av ye could drap a bit o' brandy in it, all unbeknown to myself, I'd make no fuss about it.' My notion was that if Grant could let Jeff Davis escape all unbeknown to himself, he was to let him go. I didn't want him."

When we recall all that did happen when Jefferson Davis was captured, and what a white elephant he became in the hands of the Government, it will be seen that there was sagacity as well as humor in Lincoln's illustration.

I have said that Abraham Lincoln was an old-line Whig of the school of Henry Clay, with strong free-soil opinions, but never an extremist or an abolitionist. He was what they used to call in those old days "a Conscience Whig." He stood in actual awe of the Constitution and his oath of office. Hating slavery, he recognized its constitutional existence and rights. He wanted gradually to extinguish it, not to despoil those who held it as a property interest. He was so faithful to these principles that he approached emancipation, not only with great deliberation, but with many misgivings. He issued his final proclamation as a military necessity; as a war measure; and even then, so just was his nature that he was, as I have shown, meditating some kind of restitution.

I gather that he was not a civil service reformer of the school of Grover Cleveland, because I find among his papers a short, peremptory note to Stanton, in which he says: "I personally wish Jacob Freese, of New Jersey, appointed colonel of a colored regiment, and this regardless of whether he can tell the exact color of Julius Cæsar's hair."

His unconventionalism was equalled only by his humanity. No custodian of absolute power ever exercised it so benignly. His interposition in behalf of men sentenced to death by courts-martial became so demoralizing that his generals in the field united in a round-robin protest. Both Grant and Sherman cut the wires between army headquarters and the White House, to escape his interference with the iron rule of military discipline.

A characteristic story is told by John B. Ally, of Boston, who, going to the White House three days in succession, found each day in one of the outer halls a gray-haired old man, silently weeping. The third day, touched by this not uncommon spectacle, he went up to the old man and ascertained that he had a son under sentence of death, and was trying to reach the President.

"Come along," said Ally, "I'll take you to the President."

Mr. Lincoln listened to the old man's pitiful story, and then sadly replied that he had just received a telegram from the general commanding imploring him not to interfere. The old man cast one last heart-broken look at the President, and started shuffling

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toward the door. Before he reached it Mr. Lincoln called him back. "Come back, old man," he said, "come back! The generals may telegraph and telegraph, but I am going to pardon that young man."

Thereupon he sent a despatch directing sentence to be suspended until execution should be ordered by himself. Then the old man burst out crying again. "Mr. President," said he, "that is not a pardon, you only hold up the sentence of my boy until you can order him to be shot!"

Lincoln turned quickly and, half smiles, half tears, replied: "Go along, old man, go along in peace; if your son lives until I order him to be shot, he'll grow to be as old as Methuselah!"

I could keep you here all night relating such incidents. They were common occurrences at the White House. There was not a day of Lincoln's life that he was not doing some act of charity; not like a sentimentalist, overcome by cheap emotion, but like a brave, sensible man, who knew where to draw the line and who made few, if any, mistakes.

I find no better examples of the peculiar cast of his mind than are interspersed throughout the record of his intercourse with his own relatives. His domestic correspondence is full of canny wisdom and unconscious humor. In particular, he had a ne'er-do-well step-brother, by the name of Johnston, a son of his father's second wife, of whom he was very fond. There are many letters to this Johnston. One of these I am going to read you, because it will require neither apology nor explanation. It is illustrative of

both the canny wisdom and unconscious humor.
Thus:

" SPRINGFIELD, January 2, 1851.

" Dear Brother: Your request for eighty dollars I do not think it best to comply with now. At the various times I have helped you a little you have said: 'We can get along very well now,' but in a short time I find you in the same difficulty again. Now this can only happen through some defect in you. What that defect is I think I know. You are not lazy, and still you are an idler. I doubt whether since I saw you you have done a good, whole day's work in any one day. You do not very much dislike to work, and still you do not work much, merely because it does not seem to you you get enough for it. This habit of uselessly wasting time is the whole difficulty. It is vastly important to you, and still more to your children, that you break the habit. . . .

" You are now in need of some money, and what I propose is that you shall go to work, 'tooth and nail,' for somebody who will give you money for it. Let father and your boys take charge of your things at home, prepare for a crop and make the crop, and you go to work for the best money wages you can get, or in discharge of any debt you owe, and, to secure you a fair reward for your labor, I promise you that for every dollar you will get for your labor between this and the 1st of May, either in money, or in your indebtedness, I will then give you one other dollar. By this, if you hire yourself for ten dollars a month, from me you will get ten dollars more, making twenty dollars. . . .

" In this I do not mean that you shall go off to St. Louis or the lead mines in Missouri, or the gold mines in California, but I mean for you to go at it for the best wages you can get close to home in Coles County.

If you will do this you will soon be out of debt, and, what is better, you will have acquired a habit which will keep you from getting in debt again. But if I should now clear you out of debt, next year you would be just as deep in debt as ever.

" You say you would almost give your place in Heaven for seventy or eighty dollars? Then you value your place in Heaven very cheap, for I am sure you can, with the offer I make, get the seventy or eighty dollars for four or five months' work.

" You say if I will lend you the money, you will deed me the land, and, if you don't pay the money back, you will deliver possession. Nonsense! If you cannot now live with the land, how will you then live without it?

" You have always been kind to me, and I do not mean to be unkind to you. On the contrary, if you will but follow my advice, you will find it worth eighty times eighty dollars to you.

" Affectionately your brother,
" A. LINCOLN."

Could anything be wiser, sweeter, or delivered in terms more specific yet more fraternal? And that was Abraham Lincoln from the crown of his head to the soles of his feet.

I am going to spare you and myself, and the dear ones of his own blood who are here to-night, the repetition of the story of the awful tragedy that ended the life of this great man, this good man, this typical American.

Beside that tragedy, most other tragedies, epic and real, become insignificant. " Within the narrow compass of that stage-box that night were five human beings; the most illustrious of modern heroes, crowned



GENERAL WILLIAM H. EMORY.



with the most stupendous victory of modern times; his beloved wife, proud and happy; two betrothed lovers with all the promise of felicity that youth, social position, and wealth could give them; and a young actor, handsome as Endymion upon Latmus, the idol of his little world. The glitter of fame, happiness, and ease was upon the entire group, but in an instant everything was to be changed with the blinding swiftness of enchantment. Quick death was to come on the central figure of that company. . . . Over all the rest the blackest fates hovered menacingly; fates from which a mother might pray that kindly death would save her children in their infancy. One was to wander with the stain of murder on his soul, with the curses of a world upon his name, with a price set upon his head, in frightful physical pain, till he died a dog's death in a burning barn. The stricken wife was to pass the rest of her days in melancholy and madness; of those two young lovers, one was to slay the other, and then end his life a raving maniac!"¹ No book of tragedy contains a single chapter quite so dark as that.

And what was the mysterious power of this mysterious man, and whence?

His was the genius of common-sense; of common-sense in action; of common-sense in thought; of common-sense enriched by experience and unhindered by fear. "He was a common man," says his friend, Joshua Speed, "expanded into giant proportions; well acquainted with the people, he placed his hand on

¹ Hay and Nicolay's Life.

the beating pulse of the nation, judged of its disease, and was ready with a remedy." Inspired he was truly, as Shakespeare was inspired; as Mozart was inspired; as Burns was inspired; each, like him, sprung directly from the people.

I look into the crystal globe that, slowly turning, tells the story of his life, and I see a little heart-broken boy, weeping by the outstretched form of a dead mother, then bravely, nobly trudging a hundred miles to obtain her Christian burial. I see this motherless lad growing to manhood amid scenes that seem to lead to nothing but abasement; no teachers; no books; no chart, except his own untutored mind; no compass, except his own undisciplined will; no light, save light from Heaven; yet, like the caravel of Columbus, struggling on and on through the trough of the sea, always toward the destined land. I see the full-grown man, stalwart and brave, an athlete in activity of movement and strength of limb, yet vexed by weird dreams and visions; of life, of love, of religion, sometimes verging on despair. I see the mind, grown at length as robust as the body, throw off these phantoms of the imagination and give itself wholly to the work-a-day uses of the world; the rearing of children; the earning of bread; the multiplied duties of life. I see the party leader, self-confident in conscious rectitude; original, because it was not his nature to follow; potent, because he was fearless, pursuing his convictions with earnest zeal, and urging them upon his fellows with the resources of an oratory which was hardly more impressive than it was many-sided. I see

him, the preferred among his fellows, ascend the eminence reserved for him, and him alone of all the statesmen of the time, amid the derision of opponents and the distrust of supporters, yet unawed and unmoved, because thoroughly equipped to meet the emergency. The same being, from first to last; the poor child weeping over a dead mother; the great chief sobbing amid the cruel horrors of war; flinching never from duty, nor changing his life-long ways of dealing with the stern realities which pressed upon him and hurried him onward. And, last scene of all, that ends this strange, eventful history, I see him lying dead there in the capitol of the nation, to which he had rendered "the last, full measure of his devotion," the flag of his country around him, the world in mourning, and, asking myself how could any man have hated that man, I ask you, how can any man refuse his homage to his memory? Surely, he was one of God's own; not in any sense a creature of circumstance, or accident. Recurring to the doctrine of inspiration, I say, again and again, he was inspired of God, and I cannot see how anyone who believes in that doctrine can believe him as anything else.

From Cæsar to Bismarck and Gladstone the world has had its statesmen and its soldiers — men who rose from obscurity to eminence and power step by step, through a series of geometric progression as it were, each advancement following in regular order one after the other, the whole obedient to well-established and well-understood laws of cause and effect. They were not what we call "men of destiny." They were

"men of the time." They were men whose careers had a beginning, a middle, and an end, rounding off lives with histories, full it may be of interesting and exciting event, but comprehensive and comprehensible; simple, clear, complete.

The inspired ones are fewer. Whence their emanation, where and how they got their power, by what rule they lived, moved, and had their being, we know not. There is no explication to their lives. They rose from shadow and they went in mist. We see them, feel them, but we know them not. They came, God's word upon their lips; they did their office, God's mantle about them; and they vanished, God's holy light between the world and them, leaving behind a memory, half mortal and half myth. From first to last they were the creations of some special Providence, baffling the wit of man to fathom, defeating the machinations of the world, the flesh and the devil, until their work was done, then passing from the scene as mysteriously as they had come upon it.

Tried by this standard, where shall we find an example so impressive as Abraham Lincoln, whose career might be chanted by a Greek chorus as at once the prelude and the epilogue of the most imperial theme of modern times?

Born as lowly as the Son of God, in a hovel; reared in penury, squalor, with no gleam of light or fair surrounding; without graces, actual or acquired; without name or fame or official training; it was reserved for this strange being, late in life, to be snatched from obscurity, raised to supreme command at a supreme

moment, and intrusted with the destiny of a nation.

The great leaders of his party, the most experienced and accomplished public men of the day, were made to stand aside; were sent to the rear, while this fantastic figure was led by unseen hands to the front and given the reins of power. It is immaterial whether we were for him, or against him; wholly immaterial. That, during four years, carrying with them such a weight of responsibility as the world never witnessed before, he filled the vast space allotted him in the eyes and actions of mankind, is to say that he was inspired of God, for nowhere else could he have acquired the wisdom and the virtue.

Where did Shakespeare get his genius? Where did Mozart get his music? Whose hand smote the lyre of the Scottish ploughman, and stayed the life of the German priest? God, God, and God alone; and as surely as these were raised up by God, inspired by God, was Abraham Lincoln; and a thousand years hence, no drama, no tragedy, no epic poem will be filled with greater wonder, or be followed by mankind with deeper feeling than that which tells the story of his life and death.

Henry Watterson

Lincoln, the Man of the People¹

BY EDWIN MARKHAM

When the Norn Mother saw the Whirlwind Hour
Greatening and darkening as it hurried on,
She left the Heaven of Heroes and came down
To make a man to meet the mighty need.
She took the tried clay of the common road —
Clay warm yet with the genial heat of earth,
Dashed through it all a strain of prophecy,
Tempered the heap with touch of mortal tears;
Then mixed a laughter with the serious stuff.

The color of the ground was in him, the red earth,
The tang and odor of the primal things —
The rectitude and patience of the rocks;
The gladness of the wind that shakes the corn;
The courage of the bird that dares the sea;
The justice of the rain that loves all leaves;
The pity of the snow that hides all scars;
The loving kindness of the wayside well;
The tolerance and equity of light
That gives as freely to the shrinking weed

¹ From "Lincoln and Other Poems," published by *McClure, Phillips and Co.*, New York. This poem revised and copyrighted, 1906, by Edwin Markham.

As to the great oak flaring to the wind —
To the grave's low hill as to the Matterhorn
That shoulders out the sky.

And so he came.

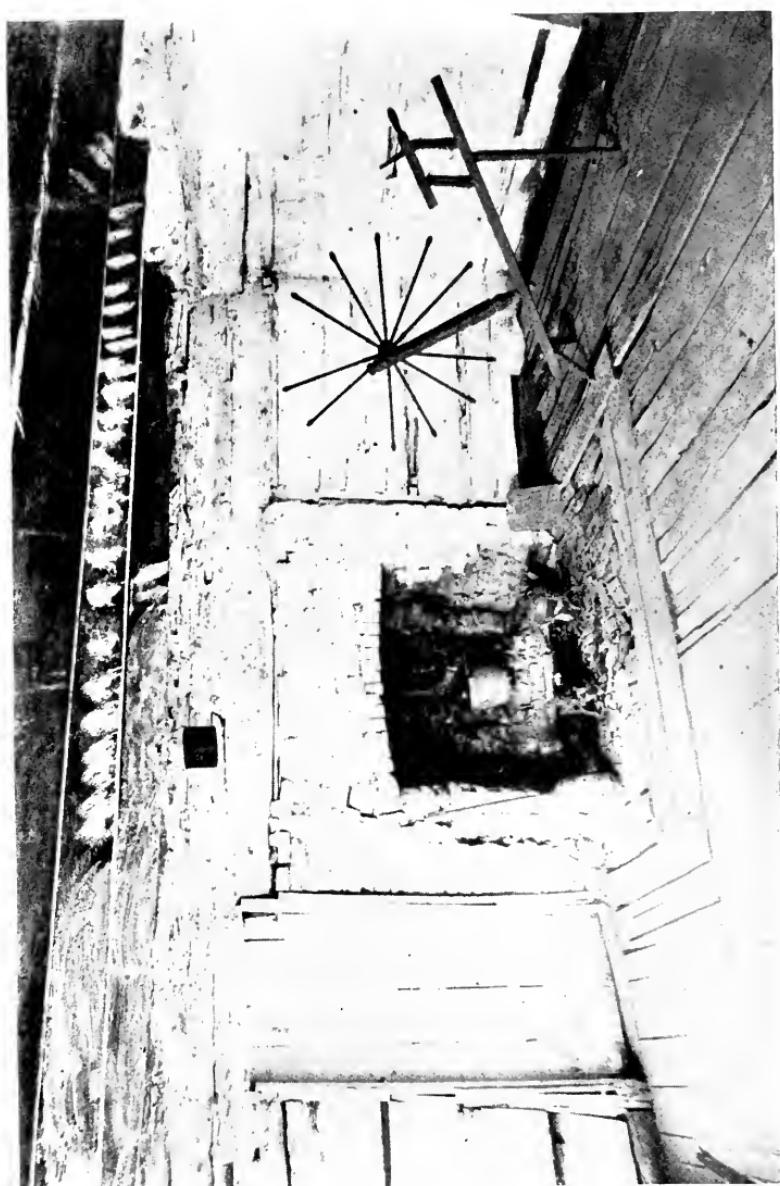
From prairie cabin up to Capitol,
One fair ideal led our chieftain on.
Forevermore he burned to do his deed
With the fine stroke and gesture of a king.
He built the rail pile as he built the State,
Pouring his splendid strength through every blow,
The conscience of him testing every stroke,
To make his deed the measure of a man.

So came the Captain with the mighty heart;
And when the step of earthquake shook the house,
Wrenching the rafters from their ancient hold,
He held the ridgepole up and spiked again
The rafters of the Home. He held his place —
Held the long purpose like a growing tree —
Held on through blame and faltered not at praise.
And when he fell in whirlwind, he went down
As when a kingly cedar green with boughs,
Goes down with a great shout upon the hills,
And leaves a lonesome place against the sky.

midst) good & smooth. I remain
so very much at your service & remain very truly yours & ever
affectionately yours friend Mary Anne W.

Interior of Lincoln's Log Cabin

*The Spinning Wheel was used to spin yarn for
Abraham Lincoln's clothing.*





Complete Works of Abraham Lincoln

SPEECH DELIVERED AT SPRINGFIELD, ILLINOIS,
AT THE CLOSE OF THE REPUBLICAN STATE
CONVENTION BY WHICH MR. LINCOLN HAD
BEEN NAMED AS THEIR CANDIDATE FOR
UNITED STATES SENATOR, JUNE 16, 1858¹

MR. PRESIDENT and Gentlemen of
the Convention:

If we could first know where we are, and whither we are tending, we could better judge what to do, and how to do it. We are now far into the fifth year since a policy was initiated with the avowed object and confident promise of putting an end to slavery agitation.

¹ The Illinois Republican State Convention met in Springfield, June 16th, 1858, and passed a separate resolution declaring "that Abraham Lincoln is the first and only choice of the Republicans for the United States Senate as the successor of Stephen A. Douglas." Eight o'clock in the evening of the same day this "divided house" speech was delivered before the convention. It was probably the most carefully prepared address of Lin-

Under the operation of that policy, that agitation has not only not ceased but has constantly augmented. In my opinion, it will not cease until a crisis shall have been reached and passed. "A house divided against itself cannot stand." I believe this government cannot endure permanently half slave and half free. I do not expect the Union to be dissolved—I do not expect the house to fall—but I do expect it will cease to be divided. It will become all one thing, or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction; or its advocates will push it forward till it shall become alike lawful in all the States, old as well as new, North as well as South.

Have we no tendency to the latter condition?

Let any one who doubts carefully contemplate that now almost complete legal combination—piece of machinery, so to speak—compounded of the Nebraska doctrine and the Dred Scott deci-

coln's life. The majority of his friends thought the sentiments nothing short of political suicide. Herndon writes that before delivering the oration Lincoln had declared to disapproving friends, to whom he had submitted his notes, that "the time has come when those sentiments should be uttered and if it is decreed that I should go down because of this speech, then let me go down linked with the truth—let me die in the advocacy of what is just and right."

sion. Let him consider not only what work the machinery is adapted to do, and how well adapted; but also let him study the history of the construction, and trace, if he can, or rather fail, if he can, to trace the evidences of design and concert of action among its chief architects, from the beginning.

The new year of 1854 found slavery excluded from more than half the States by State constitutions, and from most of the national territory by congressional prohibition. Four days later commenced the struggle which ended in repealing that congressional prohibition. This opened all the national territory to slavery, and was the first point gained.

But, so far, Congress only had acted; and an indorsement by the people, real or apparent, was indispensable to save the point already gained and give chance for more.

This necessity had not been overlooked, but had been provided for, as well as might be, in the notable argument of "squatter sovereignty," otherwise called "sacred right of self-government," which latter phrase, though expressive of the only rightful basis of any government, was so perverted in this attempted use of it as to amount to just this: That if any one man choose to enslave another, no third man shall be allowed to object. That argument was incorporated into

the Nebraska bill itself, in the language which follows: "It being the true intent and meaning of this act not to legislate slavery into any Territory or State, nor to exclude it therefrom; but to leave the people thereof perfectly free to form and regulate their domestic institutions in their own way, subject only to the Constitution of the United States." Then opened the roar of loose declamation in favor of "squatter sovereignty" and "sacred right of self-government." "But," said opposition members, "let us amend the bill so as to expressly declare that the people of the Territory may exclude slavery." "Not we," said the friends of the measure; and down they voted the amendment.

While the Nebraska bill was passing through Congress, a law case involving the question of a negro's freedom, by reason of his owner having voluntarily taken him first into a free State and then into a Territory covered by the congressional prohibition, and held him as a slave for a long time in each, was passing through the United States Circuit Court for the District of Missouri; and both Nebraska bill and lawsuit were brought to a decision in the same month of May, 1854. The negro's name was Dred Scott, which name now designates the decision finally made in the case. Before the then next presidential election, the law case came to and was

argued in the Supreme Court of the United States; but the decision of it was deferred until after the election. Still, before the election, Senator Trumbull, on the floor of the Senate, requested the leading advocate of the Nebraska bill to state his opinion whether the people of a Territory can constitutionally exclude slavery from their limits; and the latter answered: "That is a question for the Supreme Court."

The election came. Mr. Buchanan was elected, and the indorsement, such as it was secured. That was the second point gained. The indorsement, however, fell short of a clear popular majority by nearly four hundred thousand votes, and so, perhaps, was not overwhelmingly reliable and satisfactory. The outgoing President, in his last annual message, as impressively as possible echoed back upon the people the weight and authority of the indorsement. The Supreme Court met again; did not announce their decision, but ordered a reargument. The presidential inauguration came, and still no decision of the court; but the incoming President in his inaugural address fervently exhorted the people to abide by the forthcoming decision, whatever it might be. Then, in a few days, came the decision.

The reputed author of the Nebraska bill finds an early occasion to make a speech at this capi-

tal indorsing the Dred Scott decision, and vehemently denouncing all opposition to it. The new President, too, seizes the early occasion of the Silliman letter to indorse and strongly construe that decision, and to express his astonishment that any different view had ever been entertained!

At length a squabble springs up between the President and the author of the Nebraska bill, on the mere question of fact, whether the Le-compton constitution was or was not, in any just sense, made by the people of Kansas; and in that quarrel the latter declares that all he wants is a fair vote for the people, and that he cares not whether slavery be voted down or voted up. I do not understand his declaration that he cares not whether slavery be voted down or voted up to be intended by him other than as an apt definition of the policy he would impress upon the public mind—the principle for which he declares he has suffered so much, and is ready to suffer to the end. And well may he cling to that principle. If he has any parental feeling, well may he cling to it. That principle is the only shred left of his original Nebraska doctrine. Under the Dred Scott decision “squatter sovereignty” squatted out of existence, tumbled down like temporary scaffolding,—like the mold at the foundry, served through one blast and fell

back into loose sand,—helped to carry an election, and then was kicked to the winds. His late joint struggle with the Republicans against the Lecompton constitution involves nothing of the original Nebraska doctrine. That struggle was made on a point—the right of a people to make their own constitution—upon which he and the Republicans have never differed.

The several points of the Dred Scott decision, in connection with Senator Douglas's "care not" policy, constitute the piece of machinery in its present state of advancement. This was the third point gained. The working points of that machinery are:

(1) That no negro slave, imported as such from Africa, and no descendant of such slave, can ever be a citizen of any State, in the sense of that term as used in the Constitution of the United States. This point is made in order to deprive the negro in every possible event of the benefit of that provision of the United States Constitution which declares that "the citizens of each State shall be entitled to all the privileges and immunities of citizens in the several States."

(2) That, "subject to the Constitution of the United States," neither Congress nor a territorial legislature can exclude slavery from any United States Territory. This point is made in order that individual men may fill up the Ter-

ritories with slaves, without danger of losing them as property and thus enhance the chances of permanency to the institution through all the future.

(3) That whether the holding a negro in actual slavery in a free State makes him free as against the holder, the United States courts will not decide, but will leave to be decided by the courts of any slave State the negro may be forced into by the master. This point is made not to be pressed immediately, but, if acquiesced in for a while, and apparently indorsed by the people at an election, then to sustain the logical conclusion that what Dred Scott's master might lawfully do with Dred Scott in the free State of Illinois, every other master may lawfully do with any other one or one thousand slaves in Illinois or in any other free State.

Auxiliary to all this, and working hand in hand with it, the Nebraska doctrine, or what is left of it, is to educate and mold public opinion, at least Northern public opinion, not to care whether slavery is voted down or voted up. This shows exactly where we now are, and partially, also, whither we are tending.

It will throw additional light on the latter, to go back and run the mind over the string of historical facts already stated. Several things will now appear less dark and mysterious than

they did when they were transpiring. The people were to be left "perfectly free," "subject only to the Constitution." What the Constitution had to do with it outsiders could not then see. Plainly enough now, it was an exactly fitted niche for the Dred Scott decision to afterward come in, and declare the perfect freedom of the people to be just no freedom at all. Why was the amendment expressly declaring the right of the people voted down? Plainly enough now, the adoption of it would have spoiled the niche for the Dred Scott decision. Why was the court decision held up? Why even a senator's individual opinion withheld till after the presidential election? Plainly enough now, the speaking out then would have damaged the "perfectly free" argument upon which the election was to be carried. Why the outgoing President's felicitation on the indorsement? Why the delay of a reargument? Why the incoming President's advance exhortation in favor of the decision? These things look like the cautious patting and petting of a spirited horse preparatory to mounting him, when it is dreaded that he may give the rider a fall. And why the hasty after-endorsement of the decision by the President and others?

We cannot absolutely know that all these exact adaptations are the result of preconcert. But

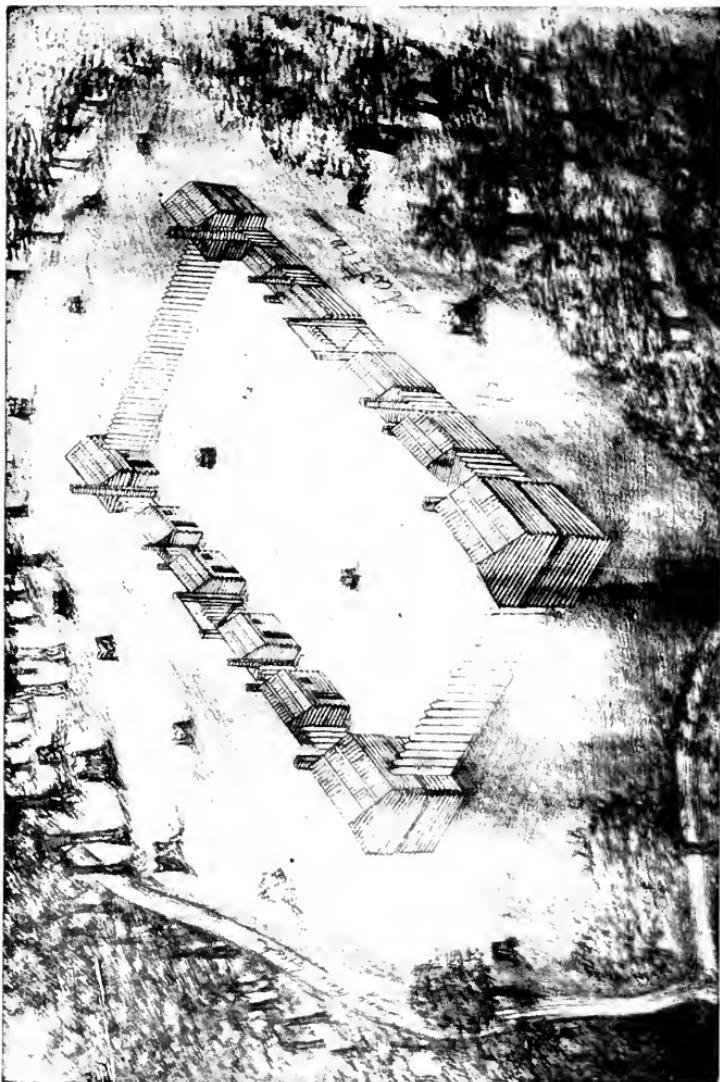
when we see a lot of framed timbers, different portions of which we know have been gotten out at different times and places and by different workmen,—Stephen, Franklin, Roger, and James, for instance,—and we see these timbers joined together, and see they exactly make the frame of a house or a mill, all the tenons and mortises exactly fitting, and all the lengths and proportions of the different pieces exactly adapted to their respective places, and not a piece too many or too few, not omitting even scaffolding—or, if a single piece be lacking, we see the place in the frame exactly fitted and prepared yet to bring such piece in—in such a case we find it impossible not to believe that Stephen and Franklin and Roger and James all understood one another from the beginning, and all worked upon a common plan or draft drawn up before the first blow was struck.

It should not be overlooked that, by the Nebraska bill, the people of a State as well as Territory were to be left “perfectly free,” “subject only to the Constitution.” Why mention a State? They were legislating for Territories, and not for or about States. Certainly the people of a State are and ought to be subject to the Constitution of the United States; but why is mention of this luggered into this merely territorial law? Why are the people of a Territory

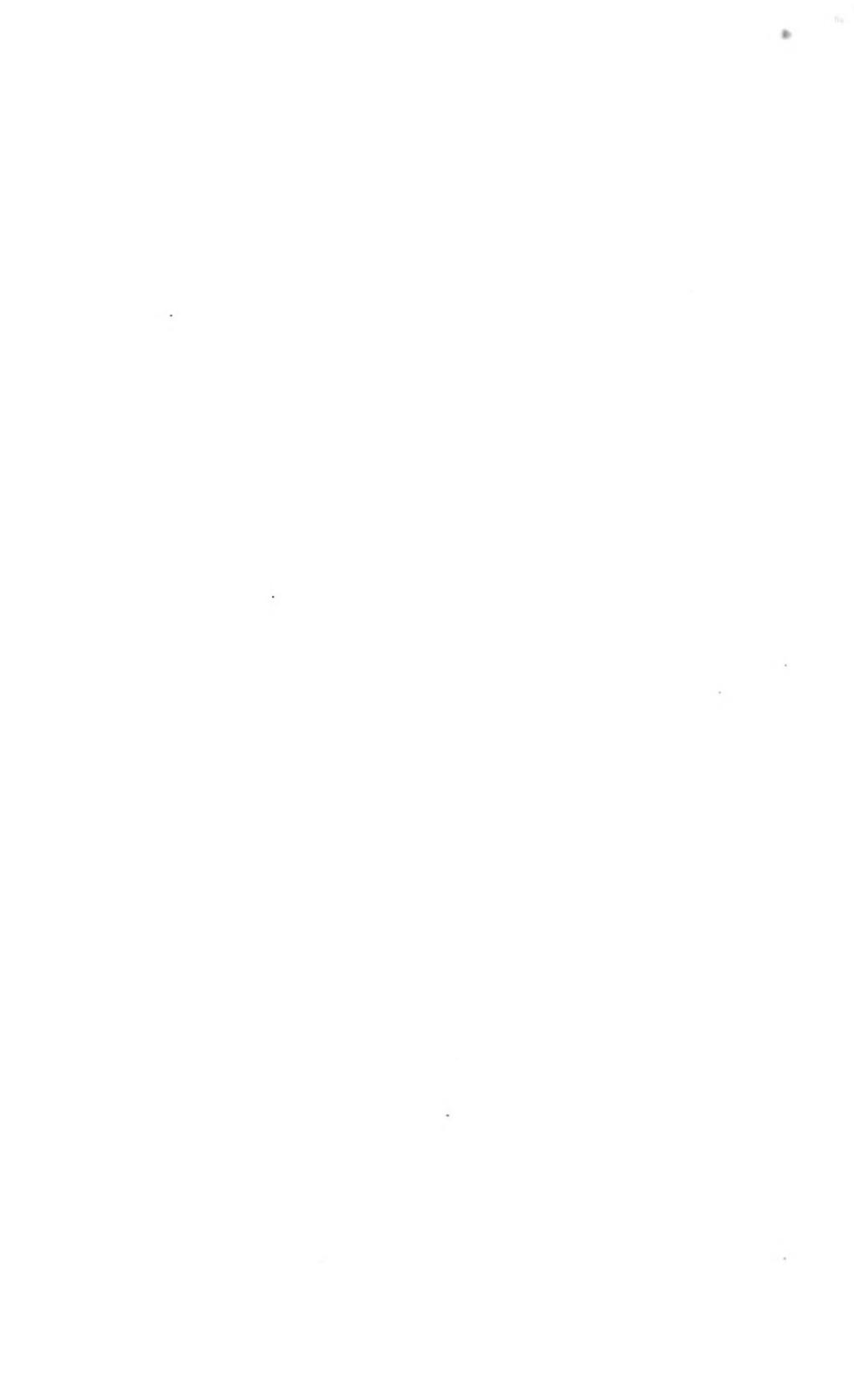
and the people of a State therein lumped together, and their relation to the Constitution therein treated as being precisely the same? While the opinion of the court, by Chief Justice Taney, in the Dred Scott case, and the separate opinions of all the concurring judges, expressly declare that the Constitution of the United States neither permits Congress nor a territorial legislature to exclude slavery from any United States Territory, they all omit to declare whether or not the same Constitution permits a State, or the people of a State, to exclude it. Possibly, this is a mere omission; but who can be quite sure, if McLean or Curtis had sought to get into the opinion a declaration of unlimited power in the people of a State to exclude slavery from their limits, just as Chase and Mace sought to get such declaration, in behalf of the people of a Territory, into the Nebraska bill—I ask, who can be quite sure that it would not have been voted down in the one case as it had been in the other? The nearest approach to the point of declaring the power of a State over slavery is made by Judge Nelson. He approaches it more than once, using the precise idea, and almost the language too, of the Nebraska act. On one occasion his exact language is: “Except in case where the power is restrained by the Constitution of the United States, the law of the State is

supreme over the subject of slavery within its jurisdiction." In what cases the power of the States is so restrained by the United States Constitution is left an open question, precisely as the same question as to the restraint on the power of the Territories was left open in the Nebraska act. Put this and that together, and we have another nice little niche, which we may, ere long, see filled with another Supreme Court decision declaring that the Constitution of the United States does not permit a State to exclude slavery from its limits. And this may especially be expected if the doctrine of "care not whether slavery be voted down or voted up" shall gain upon the public mind sufficiently to give promise that such a decision can be maintained when made.

Such a decision is all that slavery now lacks of being alike lawful in all the States. Welcome, or unwelcome, such decision is probably coming, and will soon be upon us, unless the power of the present political dynasty shall be met and overthrown. We shall lie down pleasantly dreaming that the people of Missouri are on the verge of making their State free, and we shall awake to the reality instead that the Supreme Court has made Illinois a slave State. To meet and overthrow the power of that dynasty is the work now before all those who would



THE HOME OF ABRAHAM LINCOLN, GRANDFATHER OF THE PRESIDENT



prevent that consummation. That is what we have to do. How can we best do it?

There are those who denounce us openly to their own friends, and yet whisper us softly that Senator Douglas is the aptest instrument there is with which to effect that object. They wish us to infer all from the fact that he now has a little quarrel with the present head of the dynasty; and that he has regularly voted with us on a single point upon which he and we have never differed. They remind us that he is a great man, and that the largest of us are very small ones. Let this be granted. But "a living dog is better than a dead lion." Judge Douglas, if not a dead lion for this work, is at least a caged and toothless one. How can he oppose the advances of slavery? He don't care anything about it. His avowed mission is impressing the "public heart" to care nothing about it. A leading Douglas Democratic newspaper thinks Douglas's superior talent will be needed to resist the revival of the African slave-trade. Does Douglas believe an effort to revive that trade is approaching? He has not said so. Does he really think so? But if it is, how can he resist it? For years he has labored to prove it a sacred right of white men to take negro slaves into the new Territories. Can he possibly show that it is less a sacred right to buy them where they can be bought

cheapest? And unquestionably they can be bought cheaper in Africa than in Virginia. He has done all in his power to reduce the whole question of slavery to one of a mere right of property; and as such, how can he oppose the foreign slave-trade? How can he refuse that trade in that "property" shall be "perfectly free," unless he does it as a protection to the home production? And as the home producers will probably not ask the protection, he will be wholly without a ground of opposition.

Senator Douglas holds, we know, that a man may rightfully be wiser to-day than he was yesterday—that he may rightfully change when he finds himself wrong. But can we, for that reason, run ahead, and infer that he will make any particular change of which he, himself, has given no intimation? Can we safely base our action upon any such vague inference? Now, as ever, I wish not to misrepresent Judge Douglas's position, question his motives, or do aught that can be personally offensive to him. Whenever, if ever, he and we can come together on principle so that our great cause may have assistance from his great ability, I hope to have interposed no adventitious obstacle. But clearly, he is not now with us—he does not pretend to be—he does not promise ever to be.

Our cause, then, must be intrusted to, and con-

ducted by, its own undoubted friends—those whose hands are free, whose hearts are in the work, who do care for the result. Two years ago the Republicans of the nation mustered over thirteen hundred thousand strong. We did this under the single impulse of resistance to a common danger, with every external circumstance against us. Of strange, discordant, and even hostile elements, we gathered from the four winds, and formed and fought the battle through, under the constant hot fire of a disciplined, proud, and pampered enemy. Did we brave all then to falter now?—now, when that same enemy is wavering, dissevered, and belligerent? The result is not doubtful. We shall not fail—if we stand firm, we shall not fail. Wise counsels may accelerate or mistakes delay it, but, sooner or later, the victory is sure to come.

*LETTER TO SYDNEY SPRING

SPRINGFIELD, June 19, 1858.

My dear Sir: Your letter introducing Mr. Faree was duly received. There was no opening to nominate him for Superintendent of Public Instruction, but through him, Egypt made a most valuable contribution to the convention. I think it may be fairly said that he came off the lion of the day—or rather of the night. Can you

not elect him to the legislature? It seems to me he would be hard to beat. What objection could be made to him? What is your Senator Martin saying and doing? What is Webb about?

Please write me.

Yours truly,

A. LINCOLN.

LETTER TO J. W. SOMERS.

SPRINGFIELD, June 25, 1858.

My dear Sir: Yours of the 22d, inclosing a draft of two hundred dollars, was duly received. I have paid it on the judgment, and herewith you have the receipt. I do not wish to say anything as to who shall be the Republican candidate for the legislature in your district, further than that I have full confidence in Dr. Hull. Have you ever got in the way of consulting with McKinley in political matters? He is true as steel, and his judgment is very good. The last I heard from him, he rather thought Weldon, of DeWitt, was our best timber for representative, all things considered. But you there must settle it among yourselves. It may well puzzle older heads than yours to understand how, as the Dred Scott decision holds, Congress can authorize a territorial legislature to do everything else, and cannot authorize them to prohibit slavery. That

is one of the things the court can decide, but can never give an intelligible reason for.

Yours very truly,

A. LINCOLN.

LETTER TO A. CAMPBELL

SPRINGFIELD, June 25, 1858.

My dear Sir: In 1856 you gave me authority to draw on you for any sum not exceeding five hundred dollars. I see clearly that such a privilege would be more available now than it was then. I am aware that times are tighter now than they were then. Please write me, at all events; and whether you can now do anything or not, I shall continue grateful for the past.

Yours very truly,

A. LINCOLN.

LETTER TO J. J. CRITTENDEN

SPRINGFIELD, July 7, 1858.

Dear Sir: I beg you will pardon me for the liberty in addressing you upon only so limited an acquaintance, and that acquaintance so long past. I am prompted to do so by a story being whispered about here that you are anxious for the reëlection of Mr. Douglas to the United States Senate, and also of Harris, of our district, to the House of Representatives, and that you

[July 10]

are pledged to write letters to that effect to your friends here in Illinois, if requested. I do not believe the story, but still it gives me some uneasiness. If such was your inclination, I do not believe you would so express yourself. It is not in character with you as I have always estimated you.

You have no warmer friends than here in Illinois, and I assure you nine tenths—I believe ninety-nine hundredths—of them would be mortified exceedingly by anything of the sort from you. When I tell you this, make such allowance as you think just for my position, which, I doubt not, you understand. Nor am I fishing for a letter on the other side. Even if such could be had, my judgment is that you would better be hands off!

Please drop me a line; and if your purposes are as I hope they are not, please let me know. The confirmation would pain me much, but I should still continue your friend and admirer.

Your obedient servant,

A. LINCOLN.

P. S. I purposely fold this sheet within itself instead of an envelop.

SPEECH AT CHICAGO, ILLINOIS, July 10, 1858

MY FELLOW-CITIZENS: On yesterday evening, upon the occasion of the reception given to Senator Douglas, I was furnished with a seat very convenient for hearing him, and was otherwise very courteously treated by him and his friends, and for which I thank him and them. During the course of his remarks my name was mentioned in such a way as, I suppose, renders it at least not improper that I should make some sort of reply to him. I shall not attempt to follow him in the precise order in which he addressed the assembled multitude upon that occasion, though I shall perhaps do so in the main.

There was one question to which he asked the attention of the crowd, which I deem of somewhat less importance—at least of propriety for me to dwell upon—than the others, which he brought in near the close of his speech, and which I think it would not be entirely proper for me to omit attending to; and yet if I were not to give some attention to it now, I should probably forget it altogether. While I am upon this subject, allow me to say that I do not intend

to indulge in that inconvenient mode sometimes adopted in public speaking, of reading from documents; but I shall depart from that rule so far as to read a little scrap from his speech, which notices this first topic of which I shall speak—that is, provided I can find it in the paper.

I have made up my mind to appeal to the people against the combination that has been made against me. The Republican leaders have formed an alliance, an unholy and unnatural alliance, with a portion of unscrupulous federal office-holders. I intend to fight that allied army wherever I meet them. I know they deny the alliance, but yet these men who are trying to divide the Democratic party for the purpose of electing a Republican senator in my place, are just so much the agents and tools of the supporters of Mr. Lincoln. Hence I shall deal with this allied army just as the Russians dealt with the allies at Sebastopol — that is, the Russians did not stop to inquire, when they fired a broadside, whether it hit an Englishman, a Frenchman, or a Turk. Nor will I stop to inquire, nor shall I hesitate, whether my blows shall hit these Republican leaders or their allies, who are holding the federal offices and yet acting in concert with them.

Well, now, gentlemen, is not that very alarming? Just to think of it! right at the outset of his canvass, I, a poor, kind, amiable, intelligent





gentleman—I am to be slain in this way. Why, my friend the judge is not only, as it turns out, not a dead lion, nor even a living one—he is the rugged Russian bear.

But if they will have it—for he says that we deny it—that there is any such alliance, as he says there is,—and I don't propose hanging very much upon this question of veracity,—but if he will have it that here is such an alliance, that the administration men and we are allied, and we stand in the attitude of English, French, and Turk, he occupying the position of the Russian,—in that case I beg he will indulge us while we barely suggest to him that these allies took Sebastopol.

Gentlemen, only a few more words as to this alliance. For my part, I have to say that whether there be such an alliance depends, so far as I know, upon what may be a right definition of the term *alliance*. If for the Republican party to see the other great party to which they are opposed divided among themselves and not try to stop the division, and rather be glad of it,—if that is an alliance, I confess I am in; but if it is meant to be said that the Republicans had formed an alliance going beyond that, by which there is contribution of money or sacrifice of principle on the one side or the other, so far as the Republican party is concerned, if there be

any such thing, I protest that I neither know anything of it nor do I believe it. I will, however, say—as I think this branch of the argument is lugged in—I would before I leave it state, for the benefit of those concerned, that one of those same Buchanan men did once tell me of an argument that he made for his opposition to Judge Douglas. He said that a friend of our Senator Douglas had been talking to him, and had among other things said to him: “Why, you don’t want to beat Douglas?” “Yes,” said he, “I do want to beat him, and I will tell you why. I believe his original Nebraska bill was right in the abstract, but it was wrong in the time that it was brought forward. It was wrong in the application to a Territory in regard to which the question had been settled; it was brought forward at a time when nobody asked him; it was tendered to the South when the South had not asked for it, but when they could not well refuse it; and for this same reason he forced that question upon our party. It has sunk the best men all over the nation, everywhere; and now when our President, struggling with the difficulties of this man’s getting up, has reached the very hardest point to turn in the case, he deserts him, and I am for putting him where he will trouble us no more.”

Now, gentlemen, that is not my argument—

that is not my argument at all. I have only been stating to you the argument of a Buchanan man. You will judge if there is any force in it.

Popular sovereignty! everlasting popular sovereignty! Let us for a moment inquire into this vast matter of popular sovereignty. What is popular sovereignty? We recollect that at an early period in the history of this struggle, there was another name for the same thing—squatter sovereignty. It was not exactly popular sovereignty, but squatter sovereignty. What did those terms mean? What do those terms mean when used now? And vast credit is taken by our friend the judge in regard to his support of it, when he declares the last years of his life have been, and all the future years of his life shall be, devoted to this matter of popular sovereignty. What is it? Why, it is the sovereignty of the people! What was squatter sovereignty? I suppose if it had any significance at all, it was the right of the people to govern themselves, to be sovereign in their own affairs while they were squatted down in a country not their own, while they had squatted on a Territory that did not belong to them, in the sense that a State belongs to the people who inhabit it—when it belonged to the nation—such right to govern themselves was called “squatter sovereignty.”

Now I wish you to mark what has become of that squatter sovereignty. What has become of it? Can you get anybody to tell you now that the people of a Territory have any authority to govern themselves, in regard to this mooted question of slavery, before they form a State constitution? No such thing at all, although there is a general running fire, and although there has been a hurrah made in every speech on that side, assuming that policy had given the people of a Territory the right to govern themselves upon this question; yet the point is dodged. To-day it has been decided—no more than a year ago it was decided by the Supreme Court of the United States, and is insisted upon to-day—that the people of a Territory have no right to exclude slavery from a Territory; that if any one man chooses to take slaves into a Territory, all the rest of the people have no right to keep them out. This being so, and this decision being made one of the points that the judge approved, and one in the approval of which he says he means to keep me down—put me down I should not say, for I have never been up; he says he is in favor of it, and sticks to it, and expects to win his battle on that decision, which says that there is no such thing as squatter sovereignty, but that any one man may take slaves into a Territory, and all the other

men in the Territory may be opposed to it, and yet by reason of the Constitution they cannot prohibit it. When that is so, how much is left of this vast matter of squatter sovereignty, I should like to know?

When we get back, we get to the point of the right of people to make a constitution. Kansas was settled, for example, in 1854. It was a Territory yet, without having formed a constitution, in a very regular way, for three years. All this time negro slavery could be taken in by any few individuals, and by that decision of the Supreme Court, which the judge approves, all the rest of the people cannot keep it out; but when they come to make a constitution they may say they will not have slavery. But it is there; they are obliged to tolerate it some way, and all experience shows it will be so—for they will not take the negro slaves and absolutely deprive the owners of them. All experience shows this to be so. All that space of time that runs from the beginning of the settlement of the Territory until there is sufficiency of people to make a State constitution—all that portion of time popular sovereignty is given up. The seal is absolutely put down upon it by the court decision, and Judge Douglas puts his own upon the top of that; yet he is appealing to the people to give

him vast credit for his devotion to popular sovereignty.

Again, when we get to the question of the right of the people to form a State constitution as they please, to form it with slavery or without slavery—if that is anything new, I confess I don't know it. Has there ever been a time when anybody said that any other than the people of a Territory itself should form a constitution? What is now in it that Judge Douglas should have fought several years of his life, and pledge himself to fight all the remaining years of his life, for? Can Judge Douglas find anybody on earth that said that anybody else should form a constitution for a people? [A voice: "Yes."] Well, I should like you to name him; I should like to know who he was. [Same voice: "John Calhoun."] No, sir; I never heard of even John Calhoun saying such a thing. He insisted on the same principle as Judge Douglas; but his mode of applying it, in fact, was wrong. It is enough for my purpose to ask this crowd whenever a Republican said anything against it? They never said anything against it, but they have constantly spoken for it; and whosoever will undertake to examine the platform and the speeches of responsible men of the party, and of irresponsible men, too, if you please, will be unable to find one word from anybody in the

Republican ranks opposed to that popular sovereignty which Judge Douglas thinks he has invented. I suppose that Judge Douglas will claim in a little while that he is the inventor of the idea that the people should govern themselves; that nobody ever thought of such a thing until he brought it forward. We do not remember that in that old Declaration of Independence it is said that "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men, deriving their just powers from the consent of the governed." There is the origin of popular sovereignty. Who, then, shall come in at this day and claim that he invented it?

The Lecompton constitution connects itself with this question, for it is in this matter of the Lecompton constitution that our friend Judge Douglas claims such vast credit. I agree that in opposing the Lecompton constitution, so far as I can perceive, he was right. I do not deny that at all; and, gentlemen, you will readily see why I could not deny it, even if I wanted to. But I do not wish to; for all the Republicans in the nation opposed it, and they would have opposed it just as much without Judge Douglas's

aid as with it. They had all taken ground against it long before he did. Why, the reason that he urges against that constitution I urged against him a year before. I have the printed speech in my hand. The argument that he makes why that constitution should not be adopted, that the people were not fairly represented nor allowed to vote, I pointed out in a speech a year ago, which I hold in my hand now, that no fair chance was to be given to the people. [“Read it; read it.”] I shall not waste your time by trying to read it. [“Read it; read it.”] Gentlemen, reading from speeches is a very tedious business, particularly for an old man who has to put on spectacles, and more so if the man be so tall that he has to bend over to the light.

A little more now as to this matter of popular sovereignty and the Lecompton constitution. The Lecompton constitution, as the judge tells us, was defeated. The defeat of it was a good thing, or it was not. He thinks the defeat of it was a good thing, and so do I, and we agree in that. Who defeated it? [A voice: “Judge Douglas.”] Yes, he furnished himself, and if you suppose he controlled the other Democrats that went with him, he furnished three votes, while the Republicans furnished twenty.

That is what he did to defeat it. In the

House of Representatives he and his friends furnished some twenty votes, and the Republicans furnished ninety odd. Now, who was it that did the work? [A voice: "Douglas."] Why, yes, Douglas did it? To be sure he did.

Let us, however, put that proposition another way. The Republicans could not have done it without Judge Douglas. Could he have done it without them? Which could have come the nearest to doing it without the other? [A voice: "Who killed the bill?" Another voice: "Douglas."] Ground was taken against it by the Republicans long before Douglas did it. The proportion of opposition to that measure is about five to one. [A voice: "Why don't they come out on it?"] You don't know what you are talking about, my friend. I am quite willing to answer any gentleman in the crowd who asks an intelligent question.

Now, who, in all this country, has ever found any of our friends of Judge Douglas's way of thinking, and who have acted upon this main question, that have ever thought of uttering a word in behalf of Judge Trumbull? [A voice: "We have."] I defy you to show a printed resolution passed in a Democratic meeting. I take it upon myself to defy any man to show a printed resolution of a Democratic meeting, large or small, in favor of Judge Trumbull, or any of

the five to one Republicans who beat that bill. Everything must be for the Democrats! They did everything, and the five to the one that really did the thing they snub over, and they do not seem to remember that they have an existence upon the face of the earth.

Gentlemen, I fear that I shall become tedious. I leave this branch of the subject to take hold of another. I take up that part of Judge Douglas's speech in which he respectfully attended to me.

Judge Douglas made two points upon my recent speech at Springfield. He says they are to be the issues of this campaign. The first one of these points he bases upon the language in a speech which I delivered at Springfield, which I believe I can quote correctly from memory. I said there that "we are now far into the fifth year since a policy was instituted for the avowed object and with the confident promise of putting an end to slavery agitation; under the operation of that policy, that agitation has not only not ceased, but has constantly augmented. I believe it will not cease until a crisis shall have been reached and passed. 'A house divided against itself cannot stand.' I believe this government cannot endure permanently half slave and half free. 'I do not expect the Union to be dissolved"—I am quoting from my speech

—“I do not expect the house to fall, but I do expect it will cease to be divided. It will become all one thing or all the other. Either the opponents of slavery will arrest the further spread of it, and place it where the public mind shall rest in the belief that it is in the course of ultimate extinction, or its advocates will push it forward until it shall become alike lawful in all the States, old as well as new, North as well as South.”

That is the paragraph! In this paragraph which I have quoted in your hearing, and to which I ask the attention of all, Judge Douglas thinks he discovers great political heresy. I want your attention particularly to what he has inferred from it. He says I am in favor of making all the States of this Union uniform in all their internal regulations; that in all their domestic concerns I am in favor of making them entirely uniform. He draws this inference from the language I have quoted to you. He says that I am in favor of making war by the North upon the South for the extinction of slavery; that I am also in favor of inviting (as he expresses it) the South to a war upon the North, for the purpose of nationalizing slavery. Now, it is singular enough, if you will carefully read that passage over, that I did not say that I was in favor of anything in it. I only said

what I expected would take place. I made a prediction only—it may have been a foolish one, perhaps. I did not even say that I desired that slavery should be put in course of ultimate extinction. I do say so now, however, so there need be no longer any difficulty about that. It may be written down in the great speech.

Gentlemen, Judge Douglas informed you that this speech of mine was probably carefully prepared. I admit that it was. I am not master of language; I have not a fine education; I am not capable of entering into a disquisition upon dialectics, as I believe you call it; but I do not believe the language I employed bears any such construction as Judge Douglas puts upon it. But I don't care about a quibble in regard to words. I know what I meant, and I will not leave this crowd in doubt, if I can explain it to them, what I really meant in the use of that paragraph.

I am not, in the first place, unaware that this government has endured eighty-two years half slave and half free. I know that. I am tolerably well acquainted with the history of the country, and I know that it has endured eighty-two years half slave and half free. I believe—and that is what I meant to allude to there—I believe it has endured because during all that time, until the introduction of the Nebraska

bill, the public mind did rest all the time in the belief that slavery was in course of ultimate extinction. That was what gave us the rest that we had through that period of eighty-two years; at least, so I believe. I have always hated slavery, I think, as much as any Abolitionist—I have been an old-line Whig—I have always hated it, but I have always been quiet about it until this new era of the introduction of the Nebraska bill began. I always believed that everybody was against it, and that it was in course of ultimate extinction. [Pointing to Mr. Browning, who stood near by.] Browning thought so; the great mass of the nation have rested in the belief that slavery was in course of ultimate extinction. They had reason so to believe.

The adoption of the Constitution and its attendant history led the people to believe so, and that such was the belief of the framers of the Constitution itself. Why did those old men, about the time of the adoption of the Constitution, decree that slavery should not go into the new Territory, where it had not already gone? Why declare that within twenty years the African slave-trade, by which slaves are supplied, might be cut off by Congress? Why were all these acts? I might enumerate more of these acts—but enough. What were they but a clear

indication that the framers of the Constitution intended and expected the ultimate extinction of that institution? And now, when I say,—as I said in my speech that Judge Douglas has quoted from,—when I say that I think the opponents of slavery will resist the farther spread of it, and place it where the public mind shall rest in the belief that it is in course of ultimate extinction, I only mean to say that they will place it where the founders of this government originally placed it.

I have said a hundred times, and I have now no inclination to take it back, that I believe there is no right and ought to be no inclination in the people of the free States to enter into the slave States and interfere with the question of slavery at all. I have said that always; Judge Douglas has heard me say it—if not quite a hundred times, at least as good as a hundred times; and when it is said that I am in favor of interfering with slavery where it exists, I know it is unwarranted by anything I have ever intended, and, as I believe, by anything I have ever said. If by any means I have ever used language which could fairly be so construed (as, however, I believe I never have), I now correct it.

So much, then, for the inference that Judge Douglas draws, that I am in favor of setting the

sections at war with one another. I know that I never meant any such thing, and I believe that no fair mind can infer any such thing from anything I have ever said.

Now in relation to his inference that I am in favor of a general consolidation of all the local institutions of the various States. I will attend to that for a little while, and try to inquire, if I can, how on earth it could be that any man could draw such an inference from anything I said. I have said very many times in Judge Douglas's hearing that no man believed more than I in the principle of self-government; that it lies at the bottom of all my ideas of just government from beginning to end. I have denied that his use of that term applies properly. But for the thing itself I deny that any man has ever gone ahead of me in his devotion to the principle, whatever he may have done in efficiency in advocating it. I think that I have said it in your hearing—that I believe each individual is naturally entitled to do as he pleases with himself and the fruit of his labor, so far as it in no wise interferes with any other man's rights; that each community, as a State, has a right to do exactly as it pleases with all the concerns within that State that interfere with the right of no other State; and that the General Government, upon principle, has no

right to interfere with anything other than that general class of things that does not concern the whole. I have said that at all times. I have said as illustrations that I do not believe in the right of Illinois to interfere with the cranberry laws of Indiana, the oyster laws of Virginia, or the liquor laws of Maine. I have said these things over and over again, and I repeat them here as my sentiments.

How is it, then, that Judge Douglas infers, because I hope to see slavery put where the public mind shall rest in the belief that it is in the course of ultimate extinction, that I am in favor of Illinois going over and interfering with the cranberry laws of Indiana? What can authorize him to draw any such inference? I suppose there might be one thing that at least enabled him to draw such an inference that would not be true with me or many others; that is, because he looks upon all this matter of slavery as an exceedingly little thing—this matter of keeping one sixth of the population of the whole nation in a state of oppression and tyranny unequaled in the world. He looks upon it as being an exceedingly little thing, only equal to the question of the cranberry laws of Indiana—as something having no moral question in it—as something on a par with the question of whether a man shall pasture his land with cattle or plant

it with tobacco—so little and so small a thing that he concludes, if I could desire that anything should be done to bring about the ultimate extinction of that little thing, I must be in favor of bringing about an amalgamation of all the other little things in the Union. Now, it so happens—and there, I presume, is the foundation of this mistake—that the judge thinks thus; and it so happens that there is a vast portion of the American people that do not look upon that matter as being this very little thing. They look upon it as a vast moral evil; they can prove it as such by the writings of those who gave us the blessings of liberty which we enjoy, and that they so looked upon it, and not as an evil merely confining itself to the States where it is situated; and while we agree that, by the Constitution we assented to, in the States where it exists we have no right to interfere with it, because it is in the Constitution, we are by both duty and inclination to stick by that Constitution in all its letter and spirit from beginning to end.

So much, then, as to my disposition—my wish—to have all the State legislatures blotted out, and to have one consolidated government, and a uniformity of domestic regulations in all the States; by which I suppose it is meant, if we raise corn here, we must make sugarcane grow

here too, and we must make those which grow North grow in the South. All this I suppose he understands I am in favor of doing. Now, so much for all this nonsense—for I must call it so. The judge can have no issue with me on a question of establishing uniformity in the domestic regulations of the States.

A little now on the other point—the Dred Scott decision. Another of the issues he says that is to be made with me, is upon his devotion to the Dred Scott decision, and my opposition to it.

I have expressed heretofore, and I now repeat, my opposition to the Dred Scott decision; but I should be allowed to state the nature of that opposition, and I ask your indulgence while I do so. What is fairly implied by the term Judge Douglas has used, “resistance to the decision”? I do not resist it. If I wanted to take Dred Scott from his master, I would be interfering with property, and that terrible difficulty that Judge Douglas speaks of, of interfering with property, would arise. But I am doing no such thing as that; all that I am doing is refusing to obey it as a political rule. If I were in Congress, and a vote should come up on a question whether slavery should be prohibited in a new Territory, in spite of the Dred Scott decision, I would vote that it should.

That is what I would do. Judge Douglas said last night that before the decision he might advance his opinion, and it might be contrary to the decision when it was made; but after it was made he would abide by it until it was reversed. Just so! We let this property abide by the decision, but we will try to reverse that decision. We will try to put it where Judge Douglas would not object, for he says he will obey it until it is reversed. Somebody has to reverse that decision, since it is made; and we mean to reverse it, and we mean to do it peaceably.

What are the uses of decisions of courts? They have two uses. As rules of property they have two uses. First—they decide upon the question before the court. They decide in this case that Dred Scott is a slave. Nobody resists that. Not only that, but they say to everybody else that persons standing just as Dred Scott stands are as he is. That is, they say that when a question comes up upon another person, it will be so decided again, unless the court decides in another way, unless the court overrules its decision. Well, we mean to do what we can to have the court decide the other way. That is one thing we mean to try to do.

The sacredness that Judge Douglas throws around this decision is a degree of sacredness

that has never been before thrown around any other decision. I have never heard of such a thing. Why, decisions apparently contrary to that decision, or that good lawyers thought were contrary to that decision, have been made by that very court before. It is the first of its kind; it is an astonisher in legal history. It is a new wonder of the world. It is based upon falsehood in the main as to the facts,—allegations of facts upon which it stands are not facts at all in many instances,—and no decision made on any question—the first instance of a decision made under so many unfavorable circumstances—thus placed, has ever been held by the profession as law, and it has always needed confirmation before the lawyers regarded it as settled law. But Judge Douglas will have it that all hands must take this extraordinary decision, made under these extraordinary circumstances, and give their vote in Congress in accordance with it, yield to it and obey it in every possible sense. Circumstances alter cases. Do not gentlemen here remember the case of that same Supreme Court, some twenty-five or thirty years ago, deciding that a national bank was constitutional? I ask if somebody does not remember that a national bank was declared to be constitutional? Such is the truth, whether it be remembered or not. The bank charter ran

out, and a recharter was granted by Congress. That recharter was laid before General Jackson. It was urged upon him, when he denied the constitutionality of the bank, that the Supreme Court had decided that it was constitutional; and General Jackson then said the Supreme Court had no right to lay down a rule to govern a coördinate branch of the government, the members of which had sworn to support the Constitution—that each member had sworn to support that Constitution as he understood it. I will venture here to say that I have heard Judge Douglas say that he approved of General Jackson for that act. What has now become of all his tirade against "resistance to the Supreme Court"?

My fellow-citizens, getting back a little, for I pass from these points, when Judge Douglas makes his threat of annihilation upon the "alliance," he is cautious to say that that warfare of his is to fall upon the leaders of the Republican party. Almost every word he utters, and every distinction he makes, has its significance. He means for the Republicans who do not count themselves as leaders to be his friends; he makes no fuss over them; it is the leaders that he is making war upon. He wants it understood that the mass of the Republican party are really his friends. It is only the leaders that are do-

ing something, that are intolerant, and require extermination at his hands. As this is clearly and unquestionably the light in which he presents that matter, I want to ask your attention, addressing myself to Republicans here, that I may ask you some questions as to where you, as the Republican party, would be placed if you sustained Judge Douglas in his present position by a reëlection? I do not claim, gentlemen, to be unselfish; I do not pretend that I would not like to go to the United States Senate; I make no such hypocritical pretense, but I do say to you that in this mighty issue, it is nothing to you—nothing to the mass of the people of the nation—whether or not Judge Douglas or myself shall ever be heard of after this night; it may be a trifle to either of us, but in connection with this mighty question, upon which hang the destinies of the nation, perhaps, it is absolutely nothing. But where will you be placed if you reinforce Judge Douglas? Don't you know how apt he is—how exceedingly anxious he is at all times to seize upon anything and everything to persuade you that something he has done you did yourselves? Why, he tried to persuade you last night that our Illinois legislature instructed him to introduce the Nebraska bill. There was nobody in that legislature ever thought of such a thing; and when he first introduced the bill, he

never thought of it; but still he fights furiously for the proposition, and that he did it because there was a standing instruction to our senators to be always introducing Nebraska bills. He tells you he is for the Cincinnati platform; he tells you he is for the Dred Scott decision. He tells you, not in his speech last night, but substantially in a former speech, that he cares not if slavery is voted up or down; he tells you the struggle on Lecompton is past—it may come up again or not, and if it does he stands where he stood when in spite of him and his opposition you built up the Republican party. If you indorse him, you tell him you do not care whether slavery be voted up or down, and he will close, or try to close, your mouths with his declaration repeated by the day, the week, the month, and the year. I think, in the position in which Judge Douglas stood in opposing the Lecompton constitution, he was right; he does not know that it will return, but if it does we may know where to find him, and if it does not we may know where to look for him, and that is on the Cincinnati platform. Now I could ask the Republican party, after all the hard names Judge Douglas has called them by, all his repeated charges of their inclination to marry with and hug negroes, all his declarations of Black Republicanism,—by the way, we are im-

proving, the black has got rubbed off,—but with all that, if he be indorsed by Republican votes, where do you stand? Plainly, you stand ready saddled, bridled, and harnessed, and waiting to be driven over to the slavery extension camp of the nation,—just ready to be driven over, tied together in a lot,—to be driven over, every man with a rope around his neck, that halter being held by Judge Douglas. That is the question. If Republican men have been in earnest in what they have done, I think they had better not do it; but I think the Republican party is made up of those who, as far as they can peaceably, will oppose the extension of slavery, and who will hope for its ultimate extinction. If they believe it is wrong in grasping up the new lands of the continent, and keeping them from the settlement of free white laborers, who want the land to bring up their families upon; if they are in earnest, although they may make a mistake, they will grow restless, and the time will come when they will come back again and reorganize, if not by the same name, at least upon the same principles as their party now has. It is better, then, to save the work while it is begun. You have done the labor; maintain it, keep it. If men choose to serve you, go with them; but as you have made up your organization upon princi-

ple, stand by it; for, as surely as God reigns over you, and has inspired your mind, and given you a sense of propriety, and continues to give you hope, so surely will you still cling to these ideas, and you will at last come back after your wanderings, merely to do your work over again.

We were often—more than once at least—in the course of Judge Douglas's speech last night reminded that this government was made for white men—that he believed it was made for white men. Well, that is putting it into a shape in which no one wants to deny it; but the judge then goes into his passion for drawing inferences that are not warranted. I protest, now and forever, against that counterfeit logic which presumes that because I do not want a negro woman for a slave, I do necessarily want her for a wife. My understanding is that I need not have her for either; but, as God made us separate, we can leave one another alone, and do one another much good thereby. There are white men enough to marry all the white women, and enough black men to marry all the black women, and in God's name let them be so married. The judge regales us with the terrible enormities that take place by the mixture of races; that the inferior race bears the superior down. Why, judge, if we do not let them get together in the Territories, they won't mix there. [A

voice: "Three cheers for Lincoln!" The cheers were given with a hearty good will.] I should say at least that that is a self-evident truth.

Now, it happens that we meet together once every year, somewhere about the 4th of July, for some reason or other. These 4th of July gatherings I suppose have their uses. If you will indulge me, I will state what I suppose to be some of them.

We are now a mighty nation: we are thirty, or about thirty, millions of people, and we own and inhabit about one fifteenth part of the dry land of the whole earth. We run our memory back over the pages of history for about eighty-two years, and we discover that we were then a very small people, in point of numbers vastly inferior to what we are now, with a vastly less extent of country, with vastly less of everything we deem desirable among men. We look upon the change as exceedingly advantageous to us and to our posterity, and we fix upon something that happened away back as in some way or other being connected with this rise of prosperity. We find a race of men living in that day whom we claim as our fathers and grandfathers; they were iron men; they fought for the principle that they were contending for; and we understood that by what they then did it has followed that the degree of prosperity which we

now enjoy has come to us. We hold this annual celebration to remind ourselves of all the good done in this process of time, of how it was done and who did it, and how we are historically connected with it; and we go from these meetings in better humor with ourselves—we feel more attached the one to the other, and more firmly bound to the country we inhabit. In every way we are better men, in the age, and race, and country in which we live, for these celebrations. But after we have done all this, we have not yet reached the whole. There is something else connected with it. We have, besides these men—descended by blood from our ancestors—among us, perhaps half our people who are not descendants at all of these men; they are men who have come from Europe,—German, Irish, French, and Scandinavian,—men that have come from Europe themselves, or whose ancestors have come hither and settled here, finding themselves our equal in all things. If they look back through this history to trace their connection with those days by blood, they find they have none; they cannot carry themselves back into that glorious epoch and make themselves feel that they are part of us; but when they look through that old Declaration of Independence, they find that those old men say that "We hold these truths to be

self-evident, that all men are created equal," and then they feel that the moral sentiment taught in that day evidences their relation to those men, that it is the father of all moral principle in them, and that they have a right to claim it as though they were blood of the blood, and flesh of the flesh, of the men who wrote that Declaration, and so they are. That is the electric cord in that Declaration that links the hearts of patriotic and liberty-loving men together, that will link those patriotic hearts as long as the love of freedom exists in the minds of men throughout the world.

Now, sirs, for the purpose of squaring things with this idea of "don't care if slavery is voted up or voted down," for sustaining the Dred Scott decision, for holding that the Declaration of Independence did not mean anything at all, we have Judge Douglas giving his exposition of what the Declaration of Independence means, and we have him saying that the people of America are equal to the people of England. According to his construction, you Germans are not connected with it. Now I ask you, in all soberness, if all these things, if indulged in, if ratified, if confirmed and indorsed, if taught to our children, and repeated to them, do not tend to rub out the sentiment of liberty in the coun-

try, and to transform this government into a government of some other form? Those arguments that are made, that the inferior race are to be treated with as much allowance as they are capable of enjoying; that as much is to be done for them as their condition will allow—what are these arguments? They are the arguments that kings have made for enslaving the people in all ages of the world. You will find that all the arguments in favor of kingcraft were of this class; they always bestrode the necks of the people—not that they wanted to do it, but because the people were better off for being ridden. That is their argument, and this argument of the judge is the same old serpent that says, You work and I eat, you toil and I will enjoy the fruits of it. Turn in whatever way you will—whether it come from the mouth of a king, an excuse for enslaving the people of his country, or from the mouth of men of one race as a reason for enslaving the men of another race, it is all the same old serpent, and I hold if that course of argumentation that is made for the purpose of convincing the public mind that we should not care about this should be granted, it does not stop with the negro. I should like to know—taking this old Declaration of Independence, which declares that all men are equal upon principle, and making exceptions to it,—

where will it stop? If one man says it does not mean a negro, why not another say it does not mean some other man? If that Declaration is not the truth, let us get the statute-book in which we find it, and tear it out! Who is so bold as to do it? If it is not true, let us tear it out [cries of "No, no"]. Let us stick to it, then; let us stand firmly by it, then.

It may be argued that there are certain conditions that make necessities and impose them upon us, and to the extent that a necessity is imposed upon a man, he must submit to it. I think that was the condition in which we found ourselves when we established this government. We had slaves among us; we could not get our Constitution unless we permitted them to remain in slavery; we could not secure the good we did secure if we grasped for more; but having by necessity submitted to that much, it does not destroy the principle that is the charter of our liberties. Let that charter stand as our standard.

My friend has said to me that I am a poor hand to quote Scripture. I will try it again, however. It is said in one of the admonitions of our Lord, "Be ye [therefore] perfect even as your Father which is in heaven is perfect." The Saviour, I suppose, did not expect that any human creature could be perfect as the Father

in heaven; but he said, "As your Father in heaven is perfect, be ye also perfect." He set that up as a standard, and he who did most toward reaching that standard attained the highest degree of moral perfection. So I say in relation to the principle that all men are created equal, let it be as nearly reached as we can. If we cannot give freedom to every creature, let us do nothing that will impose slavery upon any other creature. Let us then turn this government back into the channel in which the framers of the Constitution originally placed it. Let us stand firmly by each other. If we do not do so, we are tending in the contrary direction that our friend Judge Douglas proposes—not intentionally—working in the traces that tend to make this one universal slave nation. He is one that runs in that direction, and as such I resist him.

My friends, I have detained you about as long as I desired to do, and I have only to say, let us discard all this quibbling about this man and the other man, this race and that race and the other race being inferior, and therefore they must be placed in an inferior position. Let us discard all these things, and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal.

My friends, I could not, without launching off upon some new topic, which would detain you too long, continue to-night. I thank you for this most extensive audience that you have furnished me to-night. I leave you, hoping that the lamp of liberty will burn in your bosoms until there shall no longer be a doubt that all men are created free and equal.

*LETTER TO JOSEPH GILLESPIE

SPRINGFIELD, July 16, 1858.

My dear Sir: I write this to say that from the specimens of Douglas Democracy we occasionally see here from Madison, we learn that they are making very confident calculation of beating you, and your friends for the lower house, in that county. They offer to bet upon it. Billings and Job, respectively, have been up here, and were each, as I learn, talking largely about it. If they do so, it can only be done by carrying the Fillmore men of 1856 very differently from what they seem to [be] going in the other party. Below is the vote of 1856, in your district.

Counties.	Bucanan.	Frémont.	Fillmore.
Bond	607	153	659
Madison	1451	1111	1658
Montgomery	992	162	686
	—	—	—
	3050	1426	3003



Painted by G. Engle.

Engraved by J.F. Storm.

A Adams

By this you will see, if you go through the calculation, that if *they* get one-quarter of the Fillmore votes, and *you* three-quarters, they will beat you 125 votes. If they get one-fifth, and you four-fifths, you beat them 179. In Madison, alone, if our friends get 1000 of the Fillmore votes, and their opponents the remainder, 658, we win by just two votes.

This shows the whole field, on the basis of the election of 1856.

Whether, since then, any Buchanan, or Frémonters, have shifted ground, and how the majority of *new* votes will go, you can judge better than I.

Of course, you, on the ground, can better determine your line of tactics than any one off the ground; but it behooves you to be wide awake, and actively working.

Don't neglect it; and write me at your first leisure.

Yours as ever,

A. LINCOLN.

*SPEECH DELIVERED AT BLOOMINGTON, ILL., BY
SENATOR S. A. DOUGLAS, July 16, 1858

M R. CHAIRMAN, and fellow-citizens of McLean County: To say that I am profoundly touched by the hearty welcome you have extended me, and by the kind and complimentary sentiments you have expressed toward me, is but a feeble expression of the feelings of my heart.

I appear before you this evening for the purpose of vindicating the course which I have felt it my duty to pursue in the Senate of the United States upon the great public questions which have agitated the country since I last addressed you. I am aware that my senatorial course has been arraigned, not only by political foes, but by a few men pretending to belong to the Democratic party, and yet acting in alliance with the enemies of that party, for the purpose of electing Republicans to Congress in this State, in place of the present Democratic delegation. I desire your attention whilst I address you, and then I will ask your verdict whether I have not in all things acted in entire good faith, and honestly carried out the principles, the professions,

and the avowals which I made before my constituents previous to my going to the Senate.

During the last session of Congress the great question of controversy has been the admission of Kansas into the Union under the Lecompton constitution. I need not inform you that from the beginning to the end I took bold, determined, and unrelenting ground in opposition to that Lecompton constitution. My reason for that course is contained in the fact that that instrument was not the act and deed of the people of Kansas, and did not embody their will. I hold it to be a fundamental principle in all free governments—a principle asserted in the Declaration of Independence, and underlying the Constitution of the United States, as well as the constitution of every State of the Union—that every people ought to have the right to form, adopt, and ratify the constitution under which they are to live.

When I introduced the Nebraska bill in the Senate of the United States, in 1854, I incorporated in it the provision that it was the true intent and meaning of the bill, not to legislate slavery into any Territory or State, or to exclude it therefrom, but to leave the people thereof perfectly free to form and regulate their own domestic institutions in their own way, subject only to the Constitution of the United States.

In that bill the pledge was distinctly made that the people of Kansas should be left not only free, but perfectly free, to form and regulate their own domestic institutions to suit themselves; and the question arose, when the Lecompton constitution was sent in to Congress, and the admission of Kansas not only asked, but attempted to be forced under it, whether or not that constitution was the free act and deed of the people of Kansas? No man pretends that it embodied their will. Every man in America knows that it was rejected by the people of Kansas, by a majority of over ten thousand, before the attempt was made in Congress to force the Territory into the Union under that constitution.

I resisted, therefore, the Lecompton constitution because it was a violation of the great principle of self-government, upon which all our institutions rest. I do not wish to mislead you, or to leave you in doubt as to the motives of my action. I do not oppose the Lecompton constitution upon the ground of the slavery clause contained in it. I made my speech against that instrument before the vote was taken on the slavery clause. At the time I made it I did not know whether that clause would be voted in or out; whether it would be included in the constitution, or excluded from it; and it

made no difference with me what the result of the vote was, for the reason that I was contending for a principle, under which you have no more right to force a free State upon a people against their will, than you have to force a slave State upon them without their consent. The error consisted in attempting to control the free action of the people of Kansas in any respect whatever.

It is no argument with me to say that such and such a clause of the constitution was not palatable, that you did not like it; it is a matter of no consequence whether you in Illinois like any clause in the Kansas constitution or not; it is not a question for you, but it is a question for the people of Kansas. They have the right to make a constitution in accordance with their own wishes, and if you do not like it, you are not bound to go there and live under it. We in Illinois have made a constitution to suit ourselves, and we think we have a tolerably good one; but whether we have or not, it is nobody's business but our own. If the people in Kentucky do not like it, they need not come here to live under it; if the people of Indiana are not satisfied with it, what matters it to us? We, and we alone, have the right to a voice in the adoption or rejection.

Reasoning thus, my friends, my efforts were

directed to the vindication of the great principle involving the right of the people of each State and each Territory to form and regulate their own domestic institutions to suit themselves, subject only to the Constitution of our common country. I am rejoiced to be enabled to say to you that we fought that battle until we forced the advocates of the Lecompton instrument to abandon the attempt of inflicting it upon the people of Kansas, without first giving them an opportunity of rejecting it. When we compelled them to abandon that effort, they resorted to a scheme. They agreed to refer the constitution back to the people of Kansas, thus conceding the correctness of the principle for which I had contended, and granting all I had desired, provided the mode of that reference and the mode of submission to the people had been just, fair and equal.

I did not consider the mode of submission provided in what is known as the "English" bill a fair submission, and for this simple reason, among others: It provided, in effect, that if the people of Kansas would accept the Lecompton constitution, that they might come in with 35,000 inhabitants; but that, if they rejected it, in order that they might form a constitution agreeable to their own feelings, and conformable to their own principles, that they should not

be received into the Union until they had 93,420 inhabitants. In other words, it said to the people, if you will come into the Union as a slaveholding State, you shall be admitted with 35,000 inhabitants; but if you insist on being a free State, you shall not be admitted until you have 93,420. I was not willing to discriminate between free States and slave States in this confederacy. I will not put a restriction upon a slave State that I would not put upon a free State, and I will not permit, if I can prevent it, a restriction being put upon a free State which is not applied with the same force to the slaveholding States.

Equality among the States is a cardinal and fundamental principle in our confederacy, and cannot be violated without overturning our system of government. Hence I demanded that the free States and the slaveholding States should be kept on an exact equality, one with the other, as the Constitution of the United States had placed them. If the people of Kansas want a slave-holding State, let them have it; and if they want a free State they have a right to it; and it is not for the people of Illinois, or Missouri, or New York, or Kentucky, to complain, whatever the decision of the people of Kansas may be upon that point.

But while I was not content with the mode of

submission contained in the English bill, and while I could not sanction it for the reason that, in my opinion, it violated the great principle of equality among the different States, yet when it became the law of the land, and under it the question was referred back to the people of Kansas for their decision, at an election to be held on the first Monday in August next, I bowed in deference, because whatever decision the people shall make at that election must be final, and conclusive of the whole question. If the people of Kansas accept the proposition submitted by Congress; from that moment Kansas will become a State of the Union, and there is no way of keeping her out if you should try. The act of admission will become irrepealable; Kansas would be a State; and there would be an end of the controversy. On the other hand, if at that election of the people of Kansas shall reject the proposition, as is now generally thought will be the case, from that moment the Lecompton constitution is dead, and again there is an end of the controversy. So you see that either way, on the 3d of August next, the Lecompton controversy ceases and terminates forever; and a similar question can never arise unless some man shall attempt to play the Lecompton game over again. But, my fellow-citizens, I am well convinced that that game will never be at-

tempted again; it has been so solemnly and thoroughly rebuked during the last session of Congress that it will find but few advocates in the future. The President of the United States, in his annual message, expressly recommends that the example of the Minnesota case, wherein Congress required the constitution to be submitted to the vote of the people for ratification or rejection, shall be followed in all future cases; and all we have to do is to sustain as one man that recommendation, and the Kansas controversy can never again arise.

My friends, I do not desire you to understand me as claiming for myself any special merit for the course I have pursued on this question. I simply did my duty,—a duty enjoined by fidelity, by honor, by patriotism; a duty which I could not have shrunk from, in my opinion, without dishonor and faithlessness to my constituency. Besides, I only did what it was in the power of any one man to do. There were others, men of eminent ability, men of wide reputation, renowned all over America, who led the van, and are entitled to the greatest share of the credit. Foremost among them all, as he was head and shoulders above them all, was Kentucky's great and gallant statesman, John J. Crittenden. By his course upon this question he has shown himself a worthy successor of the

immortal Clay, and well may Kentucky be proud of him. I will not withhold, either, the meed of praise due the Republican party in Congress for the course which they pursued. In the language of the New York *Tribune*, they came to the Douglas platform, abandoning their own, believing that under the peculiar circumstances they would in that mode best subserve the interests of the country.

My friends, when I am battling for a great principle, I want aid and support from whatever quarter I can get it, in order to carry out that principle. I never hesitate in my course when I find those who on all former occasions differed from me upon the principle finally coming to its support. Nor is it for me to inquire into the motives which animated the Republican members of Congress in supporting the Crittenden-Montgomery bill. It is enough for me that in that case they came square up and indorsed the great principle of the Kansas-Nebraska bill, which declared that Kansas should be received into the Union, with slavery or without, as its constitution should prescribe.

I was the more rejoiced at the action of the Republicans on that occasion for another reason. I could not forget, you will not soon forget, how unanimous that party was, in 1854, in declaring that never should another slave State

be admitted into this Union under any circumstances whatever; and yet we find that during this last winter they came up and voted to a man, declaring that Kansas should come in as a State with slavery under the Lecompton constitution, if her people desired it; and that if they did not, they might form a new constitution, with slavery or without, just as they pleased. I do not question the motive when men do a good act; I give them credit for the act; and if they will stand by that principle in the future, and abandon their heresy of "no more slave States even if the people want them," I will then give them still more credit. I am afraid, though, that they will not stand by it in the future. If they do, I will freely forgive them all the abuse they heaped upon me in 1854, for having advocated and carried out that same principle in the Kansas-Nebraska bill.

Illinois stands proudly forward as a State which early took her position in favor of the principle of popular sovereignty as applied to the Territories of the United States. When the Compromise measure of 1850 passed, predicated upon that principle, you recollect the excitement which prevailed throughout the northern portion of this State. I vindicated those measures then, and defended myself for having voted for them, upon the ground that they embodied the

principle that every people ought to have the privilege of forming and regulating their own institutions to suit themselves; that each State had that right, and I saw no reason why it should not be extended to the Territories. When the people of Illinois had an opportunity of passing judgment upon those measures, they indorsed them by a vote of their representatives in the legislature,—sixty-one in the affirmative, and only four in the negative,—in which they asserted that the principle embodied in the measures was the birthright of freemen; the gift of Heaven; a principle vindicated by our revolutionary fathers; and that no limitation should ever be placed upon it, either in the organization of a Territorial government or the admission of a State into the Union.

That resolution will stand unrepealed on the journals of the legislature of Illinois. In obedience to it, and in exact conformity with the principle, I brought in the Kansas-Nebraska bill, requiring that the people should be left perfectly free in the formation of their institutions and in the organization of their government. I now submit to you whether I have not in good faith redeemed that pledge, that the people of Kansas should be left perfectly free to form and regulate their institutions to suit themselves. And yet, while no man can arise in any

crowd and deny that I have been faithful to my principles and redeemed my pledge, we find those who are struggling to crush and defeat me, for the very reason that I have been faithful in carrying out those measures. We find the Republican leaders forming an alliance with professed Lecompton men to defeat every Democratic nominee and elect Republicans in their places, and aiding and defending them in order to help them break down Anti-Lecompton men, whom they acknowledge did right in their opposition to Lecompton. The only hope that Mr. Lincoln has of defeating me for the Senate rests in the fact that I was faithful to my principles, and that he may be able in consequence of that fact to form a coalition with Lecompton men who wish to defeat me for that fidelity.

This is one element of strength upon which he relies to accomplish his object. He hopes he can secure the few men claiming to be friends of the Lecompton constitution, and for that reason you will find he does not say a word against the Lecompton constitution or its supporters. He is as silent as the grave upon that subject. Behold Mr. Lincoln courting Lecompton votes, in order that he may go to the Senate as the representative of Republican principles! You know that the alliance exists. I think you will find that it will ooze out before the contest is over.

Every Republican paper takes ground with my Lecompton enemies, encouraging them, stimulating them in their opposition to me, and styling my friends bolters from the Democratic party, and their Lecompton allies the true Democratic party of the country. If they think that they can mislead and deceive the people of Illinois, or the Democracy of Illinois, by that sort of an unnatural and unholy alliance, I think they show very little sagacity, or give the people very little credit for intelligence. It must be a contest of principle. Either the radical Abolition principles of Mr. Lincoln must be maintained, or the strong, constitutional, national Democratic principles with which I am identified must be carried out.

There can be but two great political parties in this country. The contest this year and in 1860 must necessarily be between the Democracy and the Republicans, if we can judge from present indications. My whole life has been identified with the Democratic party. I have devoted all of my energies to advocating its principles and sustaining its organization. In this State the party was never better united or more harmonious than at this time. The State convention which assembled on the 2d of April, and nominated Fonsey and French, was regularly called by the State central committee, ap-

pointed by the previous State convention for that purpose. The meetings in each county in the State for the appointment of delegates to the convention were regularly called by the county committees, and the proceedings in every county in the State, as well as in the State convention, were regular in all respects. No convention was ever more harmonious in its action, or showed a more tolerant and just spirit toward brother Democrats. The leaders of the party there assembled, declared their unalterable attachment to the time-honored principles and organization of the Democratic party, and to the Cincinnati platform. They declared that that platform was the only authoritative exposition of Democratic principles, and that it must so stand until changed by another national convention; that in the mean time they would make no new tests, and submit to none; that they would proscribe no Democrat, nor permit the proscription of Democrats because of their opinion upon Lecomptonism, or upon any other issue which has arisen, but would recognize all men as Democrats who remained inside of the organization, preserved the usages of the party, and supported its nominees.

These bolting Democrats who now claim to be the peculiar friends of the national administration, and have formed an alliance with Mr.

Lincoln and the Republicans for the purpose of defeating the Democratic party, have ceased to claim fellowship with the Democratic organization; have entirely separated themselves from it; and are endeavoring to build up a faction in the State, not with the hope or expectation of electing any one man who professes to be a Democrat to office in any county in the State, but merely to secure the defeat of the Democratic nominees, and the election of Republicans in their places. What excuse can any honest Democrat have for abandoning the Democratic organization and joining with the Republicans to defeat our nominees, in view of the platform established by the State convention? They cannot pretend that they were proscribed because of their opinions upon Lecompton or any other question, for the convention expressly declared that they recognized all as good Democrats who remained inside of the organization and abided by the nominations. If the question is settled or is to be considered as finally disposed of by the vote on the 3d of August, what possible excuse can any good Democrat make for keeping up a division for the purpose of prostrating his party, after that election is over and the controversy has terminated? It is evident that all who shall keep up this warfare for the purpose of dividing and destroying the party have made up their



THE CHARGE AT MISSION RIDGE. [Aug. 31, 1863.]

minds to abandon the Democratic organization forever, and to join those for whose benefit they are now trying to distract our party, and elect Republicans in the place of the Democratic nominees.

I submit the question to you whether I have been right or wrong in the course I have pursued in Congress. And I submit, also, whether I have not redeemed in good faith every pledge I have made to you. Then, my friends, the question recurs, whether I shall be sustained or rejected? If you are of opinion that Mr. Lincoln will advance the interests of Illinois better than I can; that he will sustain her honor and her dignity higher than it has been in my power to do; that your interests and the interests of your children require his election instead of mine; it is your duty to give him your support. If, on the contrary, you think that my adherence to these great fundamental principles upon which our government is founded is the true mode of sustaining the peace and harmony of the country, and maintaining the perpetuity of the Republic, I then ask you to stand by me in the efforts I have made to that end.

And this brings me to the consideration of the two points at issue between Mr. Lincoln and myself. The Republican convention, when it assembled at Springfield, did me and the coun-

try the honor of indicating the man who was to be their standard-bearer, and the embodiment of their principles, in this State. I owe them my gratitude for thus making up a direct issue between Mr. Lincoln and myself. I shall have no controversies of a personal character with Mr. Lincoln. I have known him well for a quarter of a century. I have known him, as you all know him, a kind-hearted, amiable gentleman, a right good fellow, a worthy citizen, of eminent ability as a lawyer, and, I have no doubt, sufficient ability to make a good senator. The question, then, for you to decide is, whether his principles are more in accordance with the genius of our free institutions, the peace and harmony of the Republic, than those which I advocate. He tells you, in his speech made at Springfield, before the convention which gave him his unanimous nomination, that,—

“A house divided against itself cannot stand.”

“I believe this government cannot endure permanently, half Slave and half Free.”

“I do not expect the Union to be dissolved, I don’t expect the house to fall; but I do expect it will cease to be divided.”

“It will become all one thing or all the other.”

That is the fundamental principle upon which he sets out in this campaign. Well, I do not suppose you will believe one word of it when

you come to examine it carefully, and see its consequences: Although the Republic has existed from 1789 to this day, divided into free States and slave States, yet we are told that in the future it cannot endure unless they shall become all free or all slave. [A voice, "All free."] For that reason he says, as the gentleman in the crowd says, that they must be all free. He wishes to go to the Senate of the United States in order to carry out that line of public policy, which will compel all the States in the South to become free.

How is he going to do it? Has Congress any power over the subject of slavery in Kentucky, or Virginia, or any other State of this Union? How, then, is Mr. Lincoln going to carry out that principle which he says is essential to the existence of this Union, to-wit: That slavery must be abolished in all the States of the Union, or must be established in them all? You convince the South that they must either establish slavery in Illinois, and in every other free State, or submit to its abolition in every Southern State, and you invite them to make a warfare upon the Northern States in order to establish slavery, for the sake of perpetuating it at home. Thus, Mr. Lincoln invites, by his proposition, a war of sections, a war between Illinois and Kentucky, a war between the free States and the

slave States, a war between the North and the South, for the purpose of either exterminating slavery in every Southern State, or planting it in every Northern State. He tells you that the safety of this Republic, that the existence of this Union, depends upon that warfare being carried on until one section or the other shall be entirely subdued.

The States must all be free or slave, for a house divided against itself cannot stand. That is Mr. Lincoln's argument upon that question. My friends, is it possible to preserve peace between the North and the South if such a doctrine shall prevail in either section of the Union? Will you ever submit to a warfare waged by the Southern States to establish slavery in Illinois? What man in Illinois would not lose the last drop of his heart's blood before he would submit to the institution of slavery being forced upon us by the other States, against our will? And if that be true of us, what Southern man would not shed the last drop of his heart's blood to prevent Illinois or any other Northern State, from interfering to abolish slavery in his State? Each of these States is sovereign under the Constitution; and if we wish to preserve our liberties, the reserved rights and sovereignty of each and every State must be maintained.

I have said on a former occasion, and here I

repeat, that it is neither desirable nor possible to establish uniformity in the local and domestic institutions of all the States of this confederacy. And why? Because the Constitution of the United States rests upon the right of every State to decide all its local and domestic institutions for itself. It is not possible, therefore, to make them conform to each other; unless we subvert the Constitution of the United States. No, sir, that cannot be done. God forbid that any man should ever make the attempt. Let that Constitution ever be trodden under foot and destroyed, and there will not be wisdom and patriotism enough left to make another that will work half so well. Our safety, our liberty, depends upon preserving the Constitution of the United States as our fathers made it, inviolate, at the same time maintaining the reserved rights and the sovereignty of each State over its local and domestic institutions, against Federal authority, or any outside interference.

The difference between Mr. Lincoln and myself upon this point is, that he goes for a combination of the Northern States, or the organization of a sectional political party in the free States, to make war on the domestic institutions of the Southern States, and to prosecute that war until they shall all be subdued, and made to conform to such rules as the North shall dic-

tate to them. I am aware that Mr. Lincoln, on Saturday night last, made a speech at Chicago for the purpose, as he said, of explaining his position on this question. I have read that speech with great care, and will do him the justice to say that it is marked by eminent ability, and great success in concealing what he did mean to say in his Springfield speech. His answer to this point, which I have been arguing, is, that he never did mean, and that I ought to know that he never intended to convey the idea, that he wished the "people of the free States to *enter into* the Southern States and interfere with slavery."

Well, I never did suppose that he ever dreamed of entering into Kentucky to make war upon her institutions; nor will any Abolitionist ever enter into Kentucky to wage such war. Their mode of making war is not to enter into those States where slavery exists, and there interfere, and render themselves responsible for the consequences. Oh, no! They stand on this side of the Ohio River and shoot across. They stand in Bloomington, and shake their fists at the people of Lexington; they threaten South Carolina from Chicago. And they call that bravery! But they are very particular, as Mr. Lincoln says, not to enter into those States for the purpose of interfering with the institution

of slavery there. I am not only opposed to entering into the slave States, for the purpose of interfering with their institutions, but I am opposed to a sectional agitation to control the institutions of other States. I am opposed to organizing a sectional party, which appeals to Northern pride, and Northern passion and prejudice, against Southern institutions, thus stirring up ill-feeling and hot blood between brethren of the same Republic. I am opposed to that whole system of sectional agitation, which can produce nothing but strife, but discord, but hostility, and, finally, disunion.

And yet Mr. Lincoln asks you to send him to the Senate of the United States, in order that he may carry out that great principle of his, that all the States must be slave, or all must be free. I repeat, How is he to carry it out when he gets to the Senate? Does he intend to introduce a bill to abolish slavery in Kentucky? Does he intend to introduce a bill to interfere with slavery in Virginia? How is he to accomplish, what he professes must be done in order to save the Union? Mr. Lincoln is a lawyer, sagacious and able enough to tell you how he proposes to do it. I ask Mr. Lincoln how it is that he proposes ultimately to bring about this uniformity in each and all the States of the Union. There is but one possible mode which I can see, and

perhaps Mr. Lincoln intends to pursue it; that is, to introduce a proposition into the Senate to change the Constitution of the United States, in order that all the State legislatures may be abolished, State sovereignty blotted out, and the power conferred upon Congress to make local laws and establish the domestic institutions and police regulations uniformly throughout the United States. Are you prepared for such a change in the institutions of your country?

Whenever you shall have blotted out the State sovereignties, abolished the State legislatures, and consolidated all the power in the Federal Government, you will have established a consolidated empire as destructive to the liberties of the people and the rights of the citizen as that of Austria, or Russia, or any other despotism that rests upon the necks of the people. How is it possible for Mr. Lincoln to carry out his cherished principle of abolishing slavery everywhere or establishing it everywhere, except by the mode which I have pointed out,—by an amendment to the Constitution to the effect that I have suggested? There is no other possible mode. Mr. Lincoln intends resorting to that, or else he means nothing by the great principle upon which he desires to be elected. My friends, I trust that we will be able to get him to define what he does mean by this scriptural quotation

that "A house divided against itself cannot stand;" that the government cannot endure permanently, half slave and half free; that it must be all one thing, or all the other. Who among you expects to live, or have his children live, until slavery shall be established in Illinois or abolished in South Carolina? Who expects to see that occur during the lifetime of ourselves or our children?

There is but one possible way in which slavery can be abolished, and that is by leaving a State, according to the principle of the Kansas-Nebraska bill, perfectly free to form and regulate its institutions in its own way. That was the principle upon which this republic was founded, and it is under the operation of that principle that we have been able to preserve the Union thus far. Under its operations, slavery disappeared from New Hampshire, from Rhode Island, from Connecticut, from New York, from New Jersey, from Pennsylvania, from six of the twelve original slaveholding States; and this gradual system of emancipation went on quietly, peacefully, and steadily, so long as we in the free States minded our own business and left our neighbors alone. But the moment the Abolition societies were organized throughout the North, preaching a violent crusade against slavery in the Southern States, this combination

necessarily caused a counter-combination in the South, and a sectional line was drawn which was a barrier to any further emancipation.

Bear in mind that emancipation has not taken place in any one State since the Free-soil party was organized as a political party in this country. Emancipation went on gradually in State after State so long as the free States were content with managing their own affairs and leaving the South perfectly free to do as they pleased; but the moment the North said, We are powerful enough to control you of the South; the moment the North proclaimed itself the determined master of the South; that moment the South combined to resist the attack, and thus sectional parties were formed, and gradual emancipation ceased in all the Northern slaveholding States. And yet Mr. Lincoln, in view of these historical facts, proposes to keep up this sectional agitation; band all the Northern States together in one political party; elect a president by Northern votes alone; and then, of course, make a cabinet composed of Northern men, and administer the government by Northern men only, denying all the Southern States of this Union any participation in the administration of affairs whatsoever.

I submit to you, my fellow-citizens, whether such a line of policy is consistent with the peace

and harmony of the country? Can the Union endure under such a system of policy? He has taken his position in favor of sectional agitation and sectional warfare. I have taken mine in favor of securing peace, harmony, and good-will among all the States, by permitting each to mind its own business, and discountenancing any attempt at interference on the part of one State with the domestic concerns of the others.

Mr. Lincoln makes another issue with me, and he wishes to confine the contest to these two issues. I accept the other as readily as the one to which I have already referred. The other issue is a crusade against the Supreme Court of the United States, because of its decision in the Dred Scott case. My fellow-citizens, I have no issue to make with the Supreme Court. I have no crusade to preach against that august body. I have no warfare to make upon it. I receive the decision of the judges of that Court, when pronounced, as the final adjudication upon all questions within their jurisdiction. It would be perfectly legitimate and proper for Mr. Lincoln, myself, or any other lawyer, to go before the Supreme Court and argue any question that might arise there, taking either side of it, and enforcing it with all our ability, zeal, and energy; but when the decision is pronounced, that decision becomes the law of the land, and he,

and you, and myself, and every other good citizen, must bow to it, and yield obedience to it. Unless we respect and bow in deference to the final decisions of the highest judicial tribunal in our country, we are driven at once to anarchy, to violence, to mob law, and there is no security left for our property or our civil rights. What protects your property but the law, and who expounds the law but the judicial tribunals; and if an appeal is to be taken from the decisions of the Supreme Court of the United States in all cases where a person does not like the adjudication, to whom is that appeal to be taken? Are we to appeal from the Supreme Court to a county-meeting like this? And shall we here reargue the question and reverse the decision? If so, how are we to enforce our decrees after we have pronounced them? Does Mr. Lincoln intend to appeal from the decision of the Supreme Court to a Republican caucus, or a town meeting? To whom is he going to appeal? ["To Lovejoy," and shouts of laughter.] Why, if I understand aright, Lincoln and Lovejoy are co-appellants in a joint suit, and inasmuch as they are so, he would not certainly appeal from the Supreme Court to his own partner to decide the case for him.

Mr. Lincoln tells you that he is opposed to the decision of the Supreme Court in the Dred

Scott case. Well, suppose he is; what is he going to do about it? I never got beat in a law suit in my life that I was not opposed to the decision; and if I had it before the Circuit Court I took it up to the Supreme Court, where, if I got beat again, I thought it better to say no more about it, as I did not know of any lawful mode of reversing the decision of the highest tribunal on earth.

To whom is Mr. Lincoln going to appeal? Why, he says he is going to appeal to Congress. Let us see how he will appeal to Congress. He tells us that on the 8th of March, 1820, Congress passed a law called the Missouri Compromise, prohibiting slavery forever in all the territory west of the Mississippi and north of the Missouri line of thirty-six degrees and thirty minutes; that Dred Scott, a slave in Missouri, was taken by his master to Fort Snelling, in the present State of Minnesota, situated on the west branch of the Mississippi River, and consequently in the Territory where slavery was prohibited by the Act of 1820; and that when Dred Scott appealed for his freedom in consequence of having been taken into a free Territory, the Supreme Court of the United States decided that Dred Scott did not become free by being taken into that Territory, but that having been carried back to Missouri, was yet a slave. Mr.

Lincoln is going to appeal from that decision and reverse it. He does not intend to reverse it as to Dred Scott. Oh, no! But he will reverse it so that it shall not stand as a rule in the future.

How will he do it? He says that if he is elected to the Senate, he will introduce and pass a law just like the Missouri Compromise, prohibiting slavery again in all the Territories. Suppose he does re-enact the same law which the Court has pronounced unconstitutional, will that make it constitutional? If the Act of 1820 was unconstitutional in consequence of Congress having no power to pass it, will Mr. Lincoln make it constitutional by passing it again? What clause of the Constitution of the United States provides for an appeal from the decision of the Supreme Court to Congress? If my reading of that instrument is correct, it is to the effect that that Constitution and all laws made in pursuance of it are the supreme law of the land; anything in the Constitution or laws of a State to the contrary notwithstanding. Hence, you will find that only such Acts of Congress are laws as are made in pursuance of the Constitution.

When Congress has passed an Act, and put it on the statute book as law, who is to decide

whether that Act is in conformity with the Constitution or not?

The Constitution of the United States tells you. It has provided that the judicial power of the United States shall be vested in a Supreme Court, and such inferior courts as Congress may from time to time ordain and establish. Thus, by the Constitution, the Supreme Court is declared, in so many words, to be the tribunal, and the only tribunal, which is competent to adjudicate upon the constitutionality of an Act of Congress. He tells you that that Court has adjudicated the question, and decided that an Act of Congress prohibiting slavery in the Territory is unconstitutional and void; and yet he says he is going to pass another like it. What for? Will it be any more valid? Will he be able to convince the Court that the second Act is valid when the first is invalid and void? What good does it do to pass a second Act? Why, it will have the effect to arraign the Supreme Court before the people, and to bring them into all the political discussions of the country. Will that do any good? Will it inspire any more confidence in the judicial tribunals of the country?

What good can it do to wage this war upon the Court, arraying it against Congress, and Congress against the Court? The Constitution of the United States has said that this Govern-

ment shall be divided into three separate and distinct branches,—the Executive, the Legislative, and the Judicial; and of course each one is supreme and independent of the other within the circle of its own powers. The functions of Congress are to enact the statutes, the province of the Court is to pronounce upon their validity, and the duty of the Executive is to carry the decision into effect when rendered by the Court. And yet, notwithstanding the Constitution makes the decision of the Court final in regard to the validity of an Act of Congress, Mr. Lincoln is going to reverse that decision by passing another Act of Congress.

When he has become convinced of the folly of the proposition, perhaps he will resort to the same subterfuge that I have found others of his party resort to, which is to agitate and agitate until he can change the Supreme Court and put other men in the places of the present incumbents. I wonder whether Mr. Lincoln is right sure that he can accomplish that reform. He certainly will not be able to get rid of the present judges until they die, and from present appearances I think they have as good security of life as he has himself. I am afraid that my friend Lincoln would not accomplish this task during his own lifetime, and yet he wants to go to Congress to do it all in six years. Do you think that



William H. Bentlee



he can persuade nine judges, or a majority of them, to die in that six years, just to accommodate him? They are appointed judges for life, and according to the present organization, new ones cannot be appointed during that time; but he is going to agitate until they die, and then have the president appoint good Republicans in their places. He had better be quite sure that he gets a Republican president at the same time to appoint them. He wants to have a Republican president elected by Northern votes, not a Southern man participating, and elected for the purpose of placing none but Republicans on the bench; and, consequently, if he succeeds in electing that president, and succeeds in persuading the present judges to die, in order that their vacancies may be filled, that the president will then appoint their successors. And by what process will he appoint them? He first looks for a man who has the legal qualifications. perhaps he takes Mr. Lincoln, and says, "Mr. Lincoln, would you like to go on the Supreme bench?" "Yes," replies Mr. Lincoln. "Well," returns the Republican president, "I cannot appoint you until you give me a pledge as to how you will decide in the event of a particular question coming before you." What would you think of Mr. Lincoln if he would consent to give that pledge? And yet he is going to prose-

cute a war until he gets the present judges out, and then catechise each man and require a pledge before his appointment as to how he will decide each question that may arise upon points affecting the Republican party.

Now, my friends, suppose this scheme was practical, I ask you what confidence you would have in a court thus constituted,—a court composed of partisan judges, appointed on political grounds, selected with a view to the decision of questions in a particular way, and pledged in regard to a decision before the argument, and without reference to the peculiar state of the facts. Would such a court command the respect of the country? If the Republican party cannot trust Democratic judges, how can they expect us to trust Republican judges, when they have been selected in advance for the purpose of packing a decision in the event of a case arising? My fellow-citizens, whenever partisan politics shall be carried on to the bench; whenever the judges shall be arraigned upon the stump, and their judicial conduct reviewed in town meetings and caucuses; whenever the independence and integrity of the judiciary shall be tampered with to the extent of rendering them partial, blind, and suppliant tools, what security will you have for your rights and your liberties? I therefore take issue with Mr. Lincoln directly

in regard to this warfare upon the Supreme Court of the United States. I accept the decision of that Court as it was pronounced. Whatever my individual opinions may be, I, as a good citizen, am bound by the laws of the land, as the legislature makes them, as the Court expounds them, and as the executive officers administer them. I am bound by our Constitution as our fathers made it, and as it is our duty to support it.. I am bound as a good citizen, to sustain the constituted authorities, and to resist, discourage, and beat down, by all lawful and peaceful means, all attempts at exciting mobs, or violence, or any other revolutionary proceedings against the Constitution and the constituted authorities of the country.

Mr. Lincoln is alarmed for fear that, under the Dred Scott decision, slavery will go into all the Territories of the United States. All I have to say is that, with or without that decision, slavery will go just where the people want it, and not one inch further. You have had experience upon that subject in the case of Kansas. You have been told by the Republican party that, from 1854, when the Kansas-Nebraska bill passed, down to last winter, that slavery was sustained and supported in Kansas by the laws of what they called a "bogus" legislature. And how many slaves were there in the Territory at

the end of last winter? Not as many at the end of that period as there were on the day the Kansas-Nebraska bill passed. There was quite a number of slaves in Kansas, taken there under the Missouri Compromise, and in spite of it, before the Kansas-Nebraska bill passed; and now it is asserted that there are not as many there as there were before the passage of the bill, notwithstanding that they had local laws sustaining and encouraging it, enacted, as the Republicans say, by a "bogus" legislature, imposed upon Kansas by an invasion from Missouri. Why has not slavery obtained a foothold in Kansas under these circumstances? Simply because there was a majority of her people opposed to slavery, and every slaveholder knew that if he took his slaves there, the moment that majority got possession of the ballot-boxes, and a fair election was held, that moment slavery would be abolished, and he would lose them. For that reason, such owners as took their slaves there, brought them back to Missouri, fearing that if they remained there they would be emancipated.

Thus you see that under the principle of popular sovereignty, slavery has been kept out of Kansas, notwithstanding the fact that for the first three years they had a legislature in that Territory favorable to it. I tell you, my friends, it is impossible under our institutions to

force slavery on an unwilling people. If this principle of popular sovereignty asserted in the Nebraska bill be fairly carried out, by letting the people decide the question for themselves, by a fair vote, at a fair election, and with honest returns, slavery will never exist one day, or one hour, in any Territory against the unfriendly legislation of an unfriendly people. I care not how the Dred Scott decision may have settled the abstract question so far as the practical result is concerned; for, to use the language of an eminent Southern senator on this very question:

I do not care a fig which the decision shall be, for it is of no particular consequence; slavery cannot exist a day or an hour, in any Territory or State, unless it has affirmative laws sustaining and supporting it, furnishing police regulations and remedies; and an omission to furnish them would be as fatal as a constitutional prohibition. Without affirmative legislation in its favor, slavery could not exist any longer than a new-born infant could survive under the heat of the sun, on a barren rock, without protection. It would wilt and die for the want of support.

Hence, if the people of a Territory want slavery, they will encourage it by passing affirmative laws, and the necessary police regulations, patrol laws, and slave code; if they do not want

it, they will withhold that legislation, and by withholding it slavery is as dead as if it was prohibited by a constitutional prohibition, especially if, in addition, their legislation is unfriendly, as it would be if they were opposed to it. They could pass such local laws and police regulations as would drive slavery out in one day, or one hour, if they were opposed to it; and therefore, so far as the question of slavery in the Territories is concerned, so far as the principle of popular sovereignty is concerned, in its practical operation, it matters not how the Dred Scott case may be decided with reference to the Territories. My own opinion on that law point is well known. It is shown by my votes and speeches in Congress. But be it as it may, the question was an abstract question, inviting no practical results; and whether slavery shall exist or shall not exist in any State or Territory will depend upon whether the people are for or against it; and whichever way they shall decide it in any Territory or in any State, will be entirely satisfactory to me.

But I must now bestow a few words upon Mr. Lincoln's main objection to the Dred Scott decision. He is not going to submit to it. Not that he is going to make war upon it with force of arms. But he is going to appeal and reverse it in some way; he cannot tell us how. I reckon

not by a writ of error, because I do not know where he would prosecute that, except before an Abolition society. And when he appeals, he does not exactly tell us to whom he will appeal, except it be the Republican party; and I have yet to learn that the Republican party, under the Constitution, has judicial powers: but he is going to appeal from it and reverse it, either by an Act of Congress, or by turning out the judges, or in some other way. And why? Because he says that that decision deprives the negro of the benefits of that clause of the Constitution of the United States which entitles the citizens of each State to all the privileges and immunities of citizens of the several States.

Well, it is very true that the decision does have that effect. By deciding that a negro is not a citizen, of course it denies to him the rights and privileges awarded to citizens of the United States. It is this that Mr. Lincoln will not submit to. Why? For the palpable reason that he wishes to confer upon the negro all the rights, privileges, and immunities of citizens of the several States. I will not quarrel with Mr. Lincoln for his views on that subject. I have no doubt he is conscientious in them. I have not the slightest idea but that he conscientiously believes that a negro ought to enjoy and exercise all the rights and privileges given to white men;

but I do not agree with him, and hence I cannot concur with him.

I believe that this Government of ours was founded on the white basis. I believe that it was established by white men, by men of European birth, or descended of European races, for the benefit of white men and their posterity in all time to come. I do not believe that it was the design or intention of the signers of the Declaration of Independence or the framers of the Constitution to include negroes, Indians, or other inferior races, with white men, as citizens. Our fathers had at that day seen the evil consequences of conferring civil and political rights upon the Indian and negro in the Spanish and French colonies on the American continent and the adjacent islands. In Mexico, in Central America, in South America and in the West India Islands, where the Indian, the negro, and men of all colors and all races are put on an equality by law, the effect of political amalgamation can be seen. Ask any of those gallant young men in your own country, who went to Mexico to fight the battles of their country, in what friend Lincoln considers an unjust and unholy war, and hear what they will tell you in regard to the amalgamation of races in that country. Amalgamation there, first political, then social, has led to demoralization and degra-



Interview of Madison Cate with his Family. (Page 329.)



dation, until it has reduced that people below the point of capacity for self-government. Our fathers knew what the effect of it would be, and from the time they planted foot on the American continent, not only those who landed at Jamestown, but at Plymouth Rock and all other points on the coast, they pursued the policy of confining civil and political rights to the white race and excluding the negro in all cases.

Still, Mr. Lincoln conscientiously believes that it is his duty to advocate negro citizenship. He wants to give the negro the privilege of citizenship. He quotes Scripture again, and says: "As your Father in heaven is perfect, be ye also perfect." And he applies that scriptural quotation to all classes; not that he expects us all to be as perfect as our Master, but as nearly perfect as possible. In other words, he is willing to give the negro an equality under the law, in order that he may approach as near perfection, or an equality with the white man, as possible. To this same end he quotes the Declaration of Independence in these words: "We hold these truths to be self-evident, that all men were created equal, and endowed by their Creator with certain inalienable rights among which are, life, liberty, and the pursuit of happiness;" and goes on to argue that the negro was included, or intended to be included, in that Declaration, by

the signers of the paper. He says that, by the Declaration of Independence therefore, all kinds of men, negroes included, were created equal and endowed by their Creator with certain inalienable rights, and, further, that the right of the negro to be on an equality with the white man is a divine right, conferred by the Almighty, and rendered inalienable according to the Declaration of Independence. Hence no human law or constitution can deprive the negro of that equality with the white man to which he is entitled by the divine law. [A voice: "Higher law."] Yes, higher law.

Now, I do not question Mr. Lincoln's sincerity on this point. He believes that the negro, by the divine law, is created the equal of the white man, and that no human law can deprive him of that equality, thus secured; and he contends that the negro ought, therefore, to have all the rights and privileges of citizenship on an equality with the white man. In order to accomplish this, the first thing that would have to be done in this State would be to blot out of our State constitution that clause which prohibits negroes from coming into this State and making it an African colony, and permit them to come and spread over these charming prairies until in midday they shall look black as night. When our friend Lincoln gets all his colored

brethren around him here, he will then raise them to perfection as fast as possible, and place them on an equality with the white man, first removing all legal restrictions, because they are our equals by divine law, and there should be no such restrictions.

He wants them to vote. I am opposed to it. If they had a vote, I reckon they would all vote for him in preference to me, entertaining the views I do. But that matters not. The position he has taken on this question not only presents him as claiming for them the right to vote, but their right, under the divine law and the Declaration of Independence, to be elected to office, to become members of the legislature, to go to Congress, to become governors, or United States senators, or judges of the Supreme Court; and I suppose that when they control that court they will probably reverse the Dred Scott decision. He is going to bring negroes here, and give them the right of citizenship, the right of voting, and the right of holding office and sitting on juries; and what else? Why, he would permit them to marry, would he not? And if he gives them that right, I suppose he will let them marry whom they please, provided they marry their equals. If the divine law declares that the white man is the equal of the negro woman, that they are on a perfect equality, I suppose he

admits the right of the negro woman to marry the white man. In other words, his doctrine that the negro, by divine law, is placed on a perfect equality with the white man, and that that equality is recognized by the Declaration of Independence, leads him necessarily to establish negro equality under the law; but whether even then they would be so in fact would depend upon the degree of virtue and intelligence they possessed, and certain other qualities that are matters of taste rather than of law. I do not understand Mr. Lincoln as saying that he expects to make them our equals socially, or by intelligence, nor in fact as citizens, but that he wishes to make them our equals under the law, and then say to them, "as your Master in heaven is perfect, be ye also perfect."

Well, I confess to you, my fellow-citizens, that I am utterly opposed to that system of Abolition philosophy. I do not believe that the signers of the Declaration of Independence had any reference to negroes when they used the expression that all men were created equal, or that they had any reference to the Chinese or Coolies, the Indians, the Japanese, or any other inferior race. They were speaking of the white race, the European race on this continent, and their descendants, and emigrants who should come here. They were speaking only of the white

race, and never dreamed that their language would be construed to include the negro.

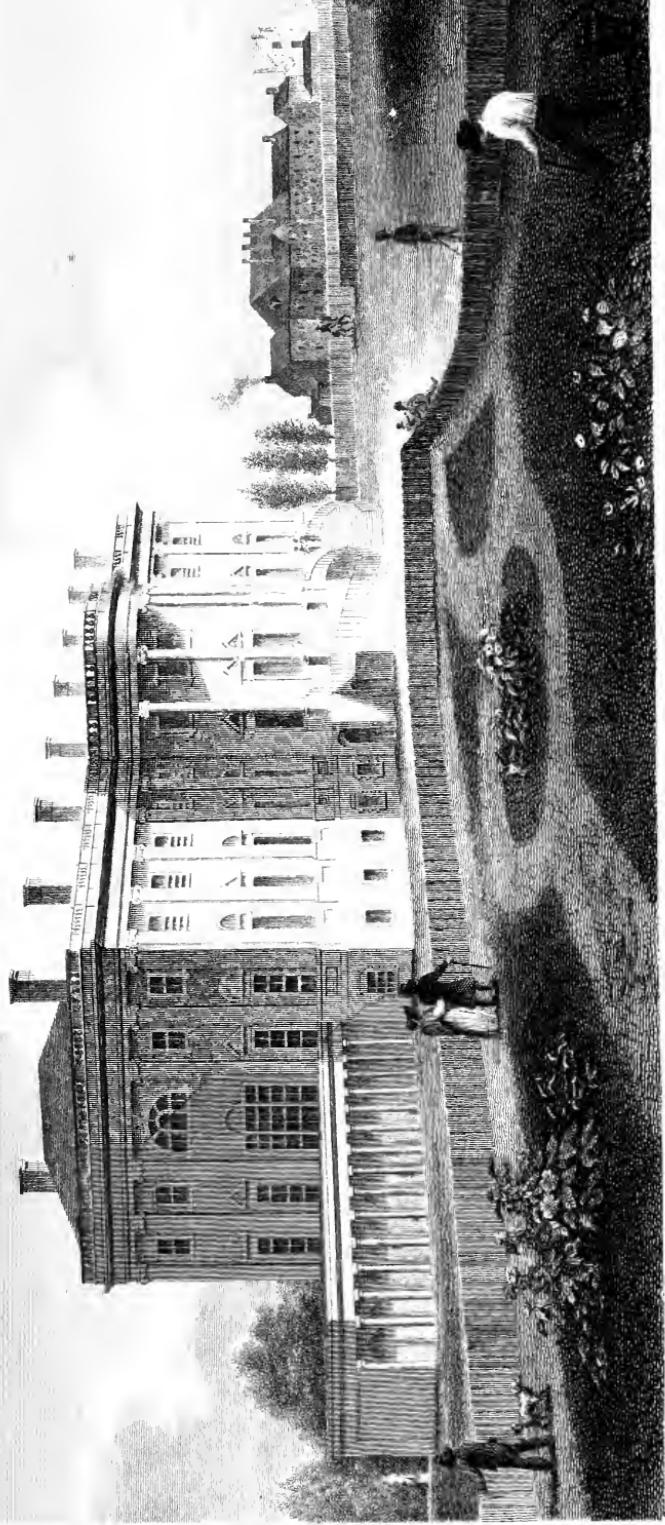
And now for the evidence of that fact. At the time the Declaration of Independence was put forth, declaring the equality of all men, every one of the thirteen colonies was a slaveholding colony, and every man who signed that Declaration represented a slaveholding constituency. Did they intend, when they put their signatures to that instrument, to declare that their own slaves were on an equality with them; that they were made their equals by divine law, and that any human law reducing them to an inferior position was void, as being in violation of divine law? Was that the meaning of the signers of the Declaration of Independence? Did Jefferson and Henry and Lee,—did any of the signers of that instrument, or all of them, on the day they signed it, give their slaves freedom? History records that they did not. Did they go further, and put the negro on an equality with the white man throughout the country? They did not.

And yet if they had understood that declaration as including the negro, which Mr. Lincoln holds they did, they would have been bound, as conscientious men, to have restored the negro to that equality which he thinks the Almighty intended they should occupy with the white

man. They did not do it. Slavery was abolished in only one State before the adoption of the Constitution in 1789, and then in others gradually, down to the time this Abolition agitation began; and it has not been abolished in one since. The history of the country shows that neither the signers of the Declaration, nor the framers of the Constitution, ever supposed it possible that their language would be used in an attempt to make this nation a mixed nation of Indians, negroes, whites, and mongrels. I repeat, that our whole history confirms the proposition, that from the earliest settlement of the colonies down to the Declaration of Independence and the adoption of the Constitution of the United States, our fathers proceeded on the white basis, making the white people the governing race, but conceding to the Indian and negro, and all inferior races, all the privileges they could enjoy consistent with the safety of the society in which they lived.

That is my opinion now. I told you that humanity, philanthropy, justice, and sound policy required that we should give the negro every right, every privilege, every immunity, consistent with the safety and welfare of the State. The question then naturally arises, What are those rights and privileges, and What is the nature and extent of them? My answer is, that

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that is a question which each State and each Territory must decide for itself. We have decided that question. We have said that in this State the negro shall not be a slave, but that he shall enjoy no political rights; that negro equality shall not exist. I am content with that position. My friend Lincoln is not. He thinks that our policy and our laws on that subject are contrary to the Declaration of Independence. He thinks that the Almighty made the negro his equal and his brother. For my part, I do not consider the negro any kin to me, nor to any other white man; but I would still carry my humanity and my philanthropy to the extent of giving him every privilege and every immunity that he could enjoy, consistent with our own good.

We in Illinois have the right to decide upon that question for ourselves, and we are bound to allow every other State to do the same. Maine allows the negro to vote on an equality with the white man. I do not quarrel with our friends in Maine for that. If they think it wise and proper in Maine to put the negro on an equality with the white man, and allow him to go to the polls and negative the vote of a white man, it is their business, and not mine. On the other hand, New York permits a negro to vote, provided he owns \$250 worth of property.

New York thinks that a negro ought to be permitted to vote, provided he is rich, but not otherwise. They allow the aristocrat negro to vote there. I never saw the wisdom, the propriety, or the justice, of that decision on the part of New York, and yet it never occurred to me that I had a right to find fault with that State. It is her business; she is a sovereign State, and has a right to do as she pleases; and if she will take care of her own negroes, making such regulations concerning them as suit her, and let us alone, I will mind my business, and not interfere with her. In Kentucky they will not give a negro any political or any civil rights. I shall not argue the question whether Kentucky in so doing has decided right or wrong, wisely or unwisely. It is a question for Kentucky to decide for herself. I believe that the Kentuckians have consciences as well as ourselves; they have as keen a perception of their religious, moral, and social duties as we have; and I am willing that they shall decide this slavery question for themselves, and be accountable to their God for their action. It is not for me to arraign them for what they do. I will not judge them, lest I shall be judged. Let Kentucky mind her own business and take care of her negroes, and we attend to our own affairs and take care of our negroes, and we will be the best of

friends; but if Kentucky attempts to interfere with us, or we with her, there will be strife, there will be discord, there will be relentless hatred, there will be everything but fraternal feeling and brotherly love.

"It is not necessary that you should enter Kentucky and interfere in that State," to use the language of Mr. Lincoln. It is just as offensive to interfere from this State, or send your missiles over there. I care not whether an enemy, if he is going to assault us, shall actually come into our State, or come along the line, and throw his bombshells over to explode in our midst. Suppose England should plant a battery on the Canadian side of the Niagara River, opposite Buffalo, and throw bombshells over, which would explode in Main street, in that city, and destroy the buildings; and that, when we protested, she would say, in the language of Mr. Lincoln, that she never dreamed of coming into the United States to interfere with us, and that she was just throwing her bombs over the line from her own side, which she had a right to do. Would that explanation satisfy us? So it is with Mr. Lincoln. He is not going into Kentucky, but he will plant his batteries on this side of the Ohio, where he is safe and secure for a retreat, and will throw his bombshells—his Abolition documents—over the river, and

will carry on a political warfare, and get up strife between the North and the South, until he elects a sectional president; reduces the South to the condition of dependent colonies; raises the negro to an equality; and forces the South to submit to the doctrine that a house divided against itself cannot stand; that the Union divided into half slave States and half free, cannot endure; that they must all be slave or they must all be free; and that as we in the North are in the majority, we will not permit them to be all slave, and therefore they in the South must consent to the States all being free.

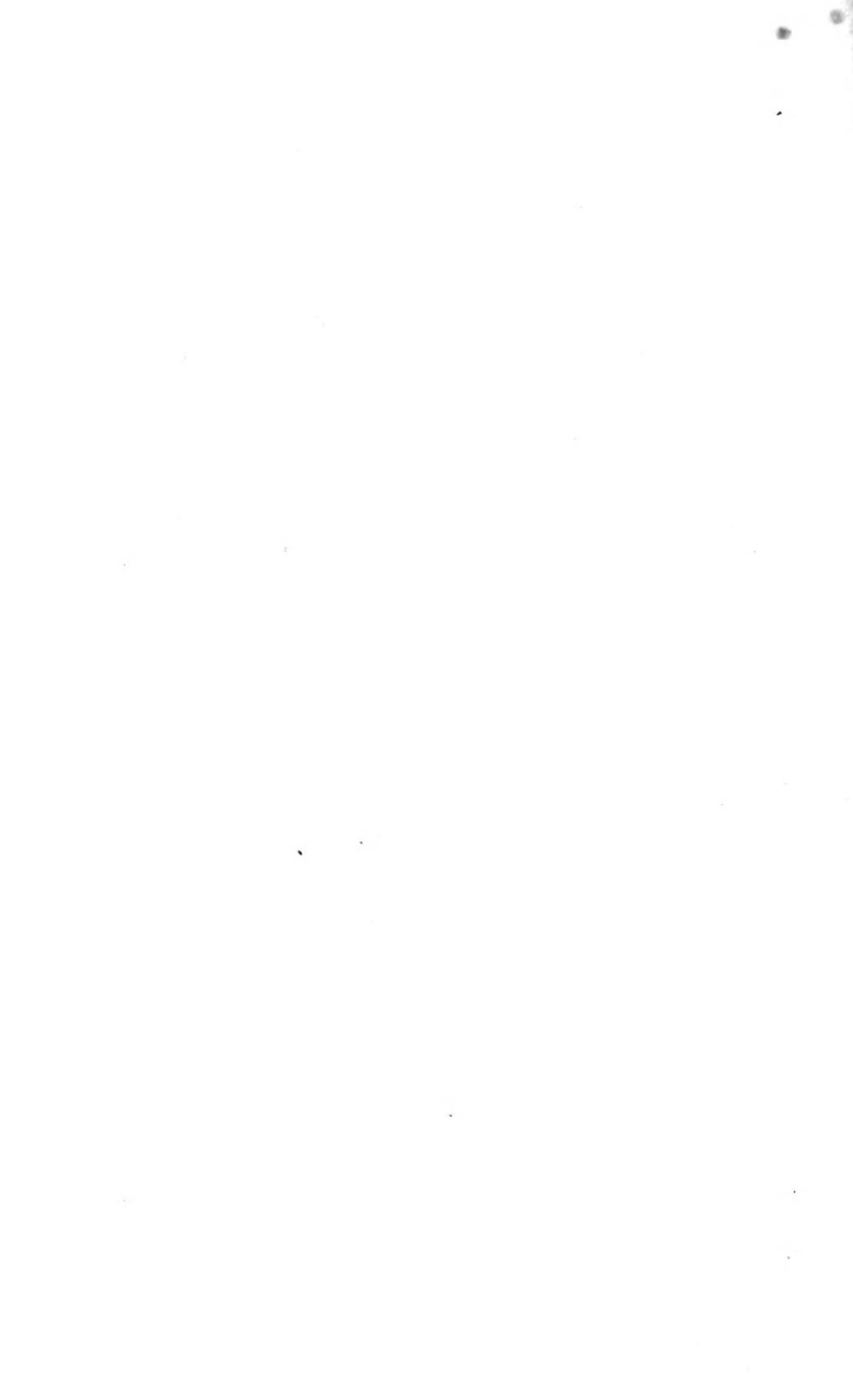
Now, fellow-citizens, I submit to you whether these doctrines are consistent with the peace and harmony of this Union? I submit to you whether they are consistent with our duties as citizens of a common Confederacy; whether they are consistent with the principles which ought to govern brethren of the same family? I recognize all the people of these States, North and South, East and West, old or new, Atlantic or Pacific, as our brethren flesh of our flesh, and I will do no act unto them that I would not be willing they should do unto us. I would apply the same Christian rule to the States of this Union that we are taught to apply to individuals,—“Do unto others as you would have others do unto you;” and this would

secure peace. Why should this slavery agitation be kept up? Does it benefit the white man or the slave? Who does it benefit, except the Republican politicians, who use it as their hobby to ride into office? Why, I repeat, should it be continued? Why cannot we be content to administer this Government as it was made,—a confederacy of sovereign and independent States? Let us recognize the sovereignty and independence of each State, refrain from interfering with the domestic institutions and regulations of other States, permit the Territories and new States to decide their institutions for themselves, as we did when we were in their condition; blot out these lines of North and South, and resort to these lines of State boundaries which the Constitution has marked out and engraved upon the face of the country; have no other dividing lines but these, and we will be one united, harmonious people, with fraternal feelings, and no discord or dissension.

These are my views, and these are the principles to which I have devoted all my energies since 1850, when I acted side by side with the immortal Clay and the god-like Webster in that memorable struggle, in which Whigs and Democrats united upon a common platform of patriotism and the Constitution, throwing aside partisan feelings in order to restore peace and

harmony to a distracted country. And when I stood beside the death-bed of Mr. Clay, and heard him refer, with feelings and emotions of the deepest solicitude, to the welfare of the country, and saw that he looked upon the principle embodied in the great Compromise measures of 1850, the principle of the Nebraska bill, the doctrine of leaving each State and Territory free to decide its institutions for itself, as the only means by which the peace of the country could be preserved and the Union perpetuated,—I pledged him, on that death-bed of his, that so long as I lived, my energies should be devoted to the vindication of that principle, and of his fame as connected with it. I gave the same pledge to the great expounder of the Constitution, he who has been called the “god-like Webster.” I looked up to Clay and him as a son would to a father, and I call upon the people of Illinois, and the people of the whole Union, to bear testimony that never since the sod has been laid upon the graves of these eminent statesmen have I failed, on any occasion, to vindicate the principle with which the last great crowning acts of their lives were identified, or to vindicate their names whenever they have been assailed; and how my life and energy are devoted to this great work as the means of preserving this Union.





This Union can only be preserved by maintaining the fraternal feeling between the North and the South, the East and the West. If that good feeling can be preserved, the Union will be as perpetual as the fame of its great founders. It can be maintained by preserving the sovereignty of the States, the right of each State and each Territory to settle its domestic concerns for itself, and the duty of each to refrain from interfering with the other in any of its local or domestic institutions. Let that be done, and the Union will be perpetual; let that be done, and this Republic, which began with thirteen States, and which now numbers thirty-two, which, when it began, only extended from the Atlantic to the Mississippi, but now reaches to the Pacific, may yet expand North and South, until it covers the whole Continent, and becomes one vast ocean-bound confederacy. Then, my friends, the path of duty, of honor, of patriotism, is plain. There are a few simple principles to be preserved. Bear in mind the dividing line between State rights and Federal authority; let us maintain the great principles of sovereignty, of State rights, and of the Federal Union as the Constitution has made it, and this Republic will endure forever.

I thank you kindly for the patience with which you have listened to me. I fear I have

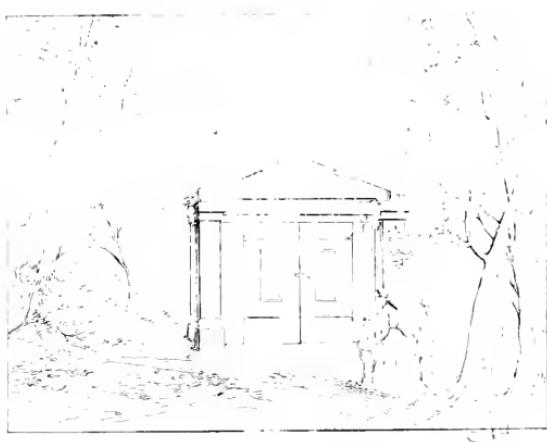
wearied you. I have a heavy day's work before me to-morrow, I have several speeches to make. My friends, in whose hands I am, are taxing me beyond human endurance; but I shall take the helm and control them hereafter. I am profoundly grateful to the people of McLean for the reception they have given me, and the kindness with which they have listened to me. I remember when I first came among you here, twenty-five years ago, that I was prosecuting attorney in this district, and that my earliest efforts were made here, when my deficiencies were too apparent, I am afraid, to be concealed from any one. I remember the courtesy and kindness with which I was uniformly treated by you all; and whenever I can recognize the face of one of your old citizens, it is like meeting an old and cherished friend. I come among you with a heart filled with gratitude for past favors. I have been with you but little for the past few years, on account of my official duties. I intend to visit you again before the campaign is over. I wish to speak to your whole people. I wish them to pass judgment upon the correctness of my course, and the soundness of the principles which I have proclaimed.

If you do not approve my principles, I cannot ask your support. If you believe that the election of Mr. Lincoln would contribute more

to preserve the harmony of the country, to perpetuate the Union, and more to the prosperity and the honor and glory of the State, then it is your duty to give him the preference. If, on the contrary, you believe that I have been faithful to my trust, and that by sustaining me you will give greater strength and efficiency to the principles which I have expounded, I shall then be grateful for your support. I renew my profound thanks for your attention.

*SPEECH DELIVERED AT SPRINGFIELD, ILL., BY
SENATOR S. A. DOUGLAS, July 17, 1858

M R. CHAIRMAN and fellow-citizens of Springfield and old Sangamon: My heart is filled with emotions at the allusions which have been so happily and so kindly made in the welcome just extended to me,—a welcome so numerous and so enthusiastic, bringing me to my home among my old friends, that language cannot express my gratitude. I do feel at home whenever I return to old Sangamon and receive those kind and friendly greetings which have never failed to meet me when I have come among you; but never before have I had such occasion to be grateful and to be proud of the manner of the reception as on the present. While I am willing, sir, to attribute a part of this demonstration to those kind and friendly personal relations to which you have referred, I cannot conceal from myself that the controlling and pervading element in this great mass of human beings is devotion to that principle of self-government to which so many years of my life have been devoted; and rejoice more in considering it an ap-



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proval of my support of a cardinal principle than I would if I could appropriate it to myself as a personal compliment.

You but speak rightly when you assert that during the last session of Congress there was an attempt to violate one of the fundamental principles upon which our free institutions rest. The attempt to force the Lecompton constitution upon the people of Kansas against their will, would have been, if successful, subversive of the great fundamental principles upon which all our institutions rest. If there is any one principle more sacred and more vital to the existence of a free government than all others, it is the right of the people to form and ratify the constitution under which they are to live. It is the cornerstone of the temple of liberty; it is the foundation upon which the whole structure rests; and whenever it can be successfully evaded, self-government has received a vital stab. I deemed it my duty, as a citizen and as a representative of the State of Illinois, to resist, with all my energies and with whatever of ability I could command, the consummation of that effort to force a constitution upon an unwilling people.

I am aware that other questions have been connected, or attempted to be connected, with that great struggle; but they were mere col-

lateral questions, not affecting the main point. My opposition to the Lecompton constitution rested solely upon the fact that it was not the act and deed of that people, and that it did not embody their will. I did not object to it upon the ground of the slavery clause contained in it. I should have resisted it with the same energy and determination even if it had been a free State instead of a slaveholding State; and as an evidence of this fact I wish you to bear in mind that my speech against the Lecompton act was made on the 9th day of December, nearly two weeks before the vote was taken on the acceptance or rejection of the slavery clause. I did not then know, I could not have known, whether the slavery clause would be accepted or rejected; the general impression was that it would be rejected; and in my speech I assumed that impression to be true; that probably it would be voted down; and then I said to the United States Senate, as I now proclaim to you, my constituents, that you have no more right to force a free State upon an unwilling people than you have to force a slave State upon them against their will. You have no right to force either a good or a bad thing upon a people who do not choose to receive it. And then, again, the highest privilege of our people is to determine for themselves what kind of institutions are good

and what kind of institutions are bad; and it may be true that the same people, situated in a different latitude and different climate, and with different productions and different interests, might decide the same question one way in the North and another way in the South, in order to adapt their institutions to the wants and wishes of the people to be affected by them.

You all are familiar with the Lecompton struggle, and I will occupy no more time upon the subject, except to remark that when we drove the enemies of the principle of popular sovereignty from the effort to force the Lecompton constitution upon the people of Kansas, and when we compelled them to abandon the attempt and to refer that constitution to that people for acceptance or rejection, we obtained a concession of the principle for which I had contended throughout the struggle. When I saw that the principle was conceded, and that the constitution was not to be forced on Kansas against the wishes of the people, I felt anxious to give the proposition my support; but when I examined it, I found that the mode of reference to the people and the form of submission, upon which the vote was taken, was so objectionable as to make it unfair and unjust.

Sir, it is an axiom with me that in every free government an unfair election is no election at

all. Every election should be free, should be fair, with the same privileges and the same inducements for a negative as for an affirmative vote. The objection to what is called the "English" proposition, by which the Lecompton constitution was referred back to the people of Kansas, was this: that if the people choose to accept the Lecompton constitution they could come in with only 35,000 inhabitants; while if they determined to reject it in order to form another more in accordance with their wishes and sentiments, they were compelled to stay out until they should have 93,420 inhabitants. In other words, it was making a distinction and discrimination between free States and slave States under the Federal Constitution. I deny the justice, I deny the right, of any distinction or discrimination between the States North and South, free or slave. Equality among the States is a fundamental principle of this Government. Hence, while I will never consent to the passage of a law that a slave State may come in with 35,000, while a free State shall not come in unless it have 93,000, on the other hand, I shall not consent to admit a free State with a population of 35,000, and require 93,000, in a slaveholding State.

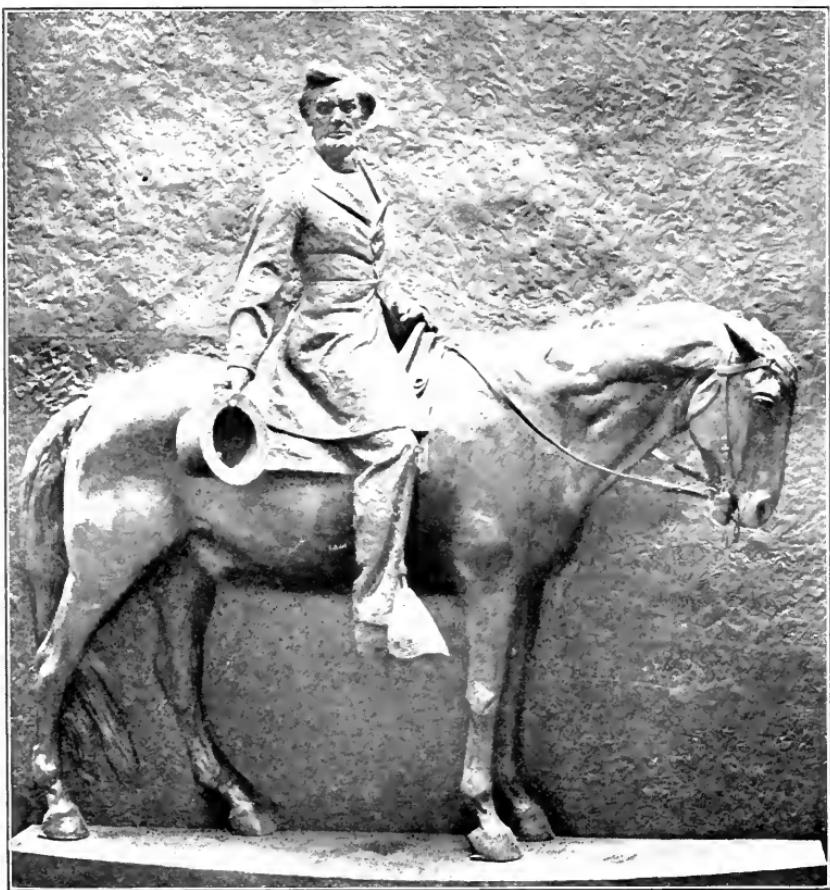
My principle is to recognize each State of the Union as independent, sovereign, and equal in

its sovereignty. I will apply that principle, not only to the original thirteen States, but to the States which have since been brought into the Union, and also to every State that shall hereafter be received, "as long as water shall run, and grass grow." For these reasons I felt compelled, by a sense of duty, by a conviction of principle, to record my vote against what is called the English bill; but yet the bill became a law, and under that law an election has been ordered to be held on the first Monday in August, for the purpose of determining the question of the acceptance or rejection of the proposition submitted by Congress.

I have no hesitation in saying to you, as the chairman of your committee has justly said in his address, that whatever the decision of the people of Kansas may be at that election, it must be final and conclusive of the whole subject; for if at that election a majority of the people of Kansas shall vote for the acceptance of the Congressional proposition, Kansas from that moment becomes a State of the Union, the law admitting her becomes irrepealable, and thus the controversy terminates forever; if, on the other hand, the people of Kansas shall vote down that proposition, as it is now generally admitted they will, by a large majority, then from that instant the Lecompton constitution is *dead*,—dead be-

yond the power of resurrection; and thus the controversy terminates. And when the monster shall die, I shall be willing, and trust that all of you will be willing to acquiesce in the death of the Lecompton constitution. The controversy may now be considered as terminated, for in three weeks from now it will be finally settled, and all the ill-feeling, all the embittered feeling which grew out of it shall cease, unless an attempt should be made in the future to repeat the same outrage upon popular rights.

I need not tell you that my past course is a sufficient guarantee that if the occasion shall ever arise again while I occupy a seat in the United States Senate, you will find me carrying out the same principle that I have this winter, with all the energy and all the power I may be able to command. I have the gratification of saying to you that I do not believe that that controversy will ever arise again: first, because the fate of Lecompton is a *warning* to the people of every Territory and of every State to be cautious how the example is repeated; and, secondly because the President of the United States, in his annual message, has said that he trusts the example in the Minnesota case, wherein Congress passed a law, called an Enabling Act, requiring the Constitution to be submitted to the people for acceptance or rejection, will be followed



EQUESTRIAN STATUE OF LINCOLN, MADE BY O'DONOVAN AND EAKINS FOR THE BROOKLYN MEMORIAL ARCH.



in all future cases. [Voice: "That was right."] I agree with you that it was right. I said so on the day after the message was delivered, in my speech in the Senate on the Lecompton constitution, and I have frequently in the debate tendered to the President and his friends, tendered to the Lecomptonites, my voluntary pledge, that if he will stand by that recommendation, and they will stand by it, that they will find me working hand in hand with them in the effort to carry it out. All we have to do, therefore, is to adhere firmly in the future, as we have done in the past, to the principle contained in the recommendation of the President in his annual message, that the example in the Minnesota case shall be carried out in all future cases of the admission of Territories into the Union as States. Let that be done, and the principle of popular sovereignty will be maintained in all of its vigor and all of its integrity.

I rejoice to know that Illinois stands prominently and proudly forward among the States which first took their position firmly and immovably upon this principle of popular sovereignty, applied to the Territories as well as to the States. You all recollect when, in 1850, the peace of the country was disturbed in consequence of the agitation of the slavery question, and the effort to force the Wilmot proviso upon

all the Territories, that it required all the talent and all the energy, all the wisdom, all the patriotism, of a Clay and a Webster, united with other great party leaders, to devise a system of measures by which peace and harmony could be restored to our distracted country. Those compromise measures eventually passed, and were recorded on the statute book, not only as the settlement of the then existing difficulties, but as furnishing a rule of action which should prevent in all future time the recurrence of like evils, if they were firmly and fairly carried out. Those compromise measures rested, as I said in my speech at Chicago on my return home that year, upon the principle that every people ought to have the right to form and regulate their own domestic institutions in their own way, subject only to the Constitution. They were founded upon the principle that while every State possessed that right under the Constitution, that the same right ought to be extended to and exercised by the people of the Territories.

When the Illinois legislature assembled, a few months after the adoption of these measures, the first thing the members did was to review their action upon this slavery agitation, and to correct the errors into which their predecessors had fallen. You remember that their first act was to repeal the Wilmot proviso instructions to our

United States senators, which had been previously passed, and in lieu of them to record another resolution upon the journal, with which you must all be familiar,—a resolution brought forward by Mr. Ninian Edwards, and adopted by the House of Representatives by a vote of 61 in the affirmative to 4 in the negative. That resolution I can quote to you in almost its precise language. It declared that the great principle of self-government was the birthright of freemen, was the gift of Heaven, was achieved by the blood of our revolutionary fathers, and must be continued and carried out in the organization of all the Territories and the admission of all new States. That became the Illinois platform by the united voices of the Democratic party and of the Whig party in 1851; all the Whigs and all the Democrats in the legislature uniting in an affirmative vote upon it, and there being only four votes in the negative,—of Abolitionists, of course.

That resolution stands upon the journal of your legislature to this day and hour unrepealed, as a standing, living, perpetual instruction to the senators from Illinois in all time to come to carry out that principle of self-government, and allow no limitation upon it in the organization of any Territories or the admission of any new States. In 1854, when it became my duty as the chair-

man of the committee on Territories to bring forward a bill for the organization of Kansas and Nebraska, I incorporated that principle in it, and Congress passed it, thus carrying the principle into practical effect. I will not recur to the scenes which took place all over the country in 1854, when that Nebraska bill passed. I could then travel from Boston to Chicago by the light of my own effigies, in consequence of having stood up for it. I leave it to you to say how I met that storm, and whether I quailed under it; whether I did not "face the music," justify the principle, and pledge my life to carry it out.

A friend here reminds me, too, that when making speeches then, justifying the Nebraska bill and the great principle of self-government, I predicted that in less than five years you would have to get out a search-warrant to find an anti-Nebraska man. Well, I believe I did make that prediction. I did not claim the power of a prophet, but it occurred to me that among a free people, and an honest people, and an intelligent people, five years was long enough for them to come to an understanding that the great principle of self-government was right, not only in the States, but in the Territories. I rejoiced this year to see my prediction, in that respect, carried out and fulfilled by the unanimous vote,

in one form or another, of both Houses of Congress.

If you will remember that pending this Lecompton controversy that gallant old Roman, Kentucky's favorite son, the worthy successor of the immortal Clay,—I allude, as you know, to the gallant John J. Crittenden,—brought forward a bill, now known as the Crittenden-Montgomery bill, in which it was proposed that the Lecompton constitution should be referred back to the people of Kansas, to be decided for or against it, at a fair election, and if a majority of the people were in favor of it, that Kansas should come into the Union as a slaveholding State, but that if a majority were against it, that they should make a new constitution, and come in with slavery or without it, as they thought proper. [Voice: "That was right."] Yes, my dear sir, it was not only right, but it was carrying out the principle of the Nebraska bill in its letter and in its spirit. Of course I voted for it, and so did every Republican senator and representative in Congress. I have found some Democrats so perfectly straight that they blame me for voting for the principle of the Nebraska bill because the Republicans voted the same way. [Great laughter. And "What did they say?"]

What did they say? Why, many of them said that Douglas voted with the Republicans. Yes,

not only that, but with the *black* Republicans. Well, there are different modes of stating that proposition. The New York *Tribune* says that Douglas did not vote with the Republicans, but that on that question the Republicans went over to Douglas and voted with him.

My friends, I have never yet abandoned a principle because of the support I found men yielding to it, and I shall never abandon my Democratic principles merely because Republicans come to them. For what do we travel over the country and make speeches in every political canvass, if it is not to enlighten the minds of these Republicans, to remove the scales from their eyes, and to impart to them the light of Democratic vision, so that they may be able to carry out the Constitution of our country as our fathers made it. And if by preaching our principles to the people we succeed in convincing the Republicans of the errors of their ways, and bring them over to us, are we bound to turn traitors to our principles merely because they give them their support? All I have to say is that I hope the Republican party will stand firm, in the future, by the vote they gave on the Crittenden-Montgomery bill. I hope we will find, in the resolutions of their county and congressional conventions, no declarations of "no more slave States to be admitted into this

Union," but in lieu of that declaration that we will find the principle that the people of every State and every Territory shall come into the Union with slavery or without it, just as they please, without any interference on the part of Congress.

My friends, whilst I was at Washington, engaged in this great battle for sound, constitutional principles, I find from the newspapers that the Republican party of this State assembled in this capital in State convention, and not only nominated, as it was wise and proper for them to do, a man for my successor in the Senate, but laid down a platform, and their nominee made a speech, carefully written and prepared, and well delivered, which that convention accepted as containing the Republican creed.

I have no comment to make on that part of Mr. Lincoln's speech in which he represents me as forming a conspiracy with the Supreme Court, and with the late President of the United States, and the present chief magistrate, having for my object the passage of the Nebraska bill, the Dred Scott decision, and the extension of slavery,—a scheme of political tricksters, composed of Chief Justice Taney and his eight associates, two Presidents of the United States, and one Senator of Illinois. If Mr. Lincoln deems me a conspirator of that kind, all I have to say

is that I do not think so badly of the President of the United States, and the Supreme Court of the United States, the highest judicial tribunal on earth, as to believe that they were capable in their action and decision of entering into political intrigues for partisan purposes. I therefore shall only notice those parts of Mr. Lincoln's speech in which he lays down his platform of principles, and tells you what he intends to do if he is elected to the Senate of the United States.

[An old gentleman here arose on the platform and said, "Be particular now, Judge, be particular."]

My venerable friend here says he will be gratified if I will be particular; and in order that I may be so, I will read the language of Mr. Lincoln as reported by himself and published to the country. Mr. Lincoln lays down his main proposition in these words:

"A house divided against itself cannot stand." I believe this Union cannot endure permanently, half free and half slave. I do not expect the Union will be dissolved, I do not expect the house to fall; but I do expect it to cease to be divided. It will become all one thing or all the other.

Mr. Lincoln does not think this Union can continue to exist composed of half slave and half

free States; they must all be free, or all slave. I do not doubt that this is Mr. Lincoln's conscientious conviction. I do not doubt that he thinks it is the highest duty of every patriotic citizen to preserve this glorious Union, and to adopt these measures as necessary to its preservation. He tells you that the only mode to preserve the Union is to make all the States free, or all slave. It must be the one, or it must be the other. Now, that being essential, in his estimation, to the preservation of this glorious Union, how is he going to accomplish it? He says that he wants to go to the Senate in order to carry out this favorite patriotic policy of his, of making all the States free, so that the house shall no longer be divided against itself.

When he gets to the Senate, by what means is he going to accomplish it? By an Act of Congress? Will he contend that Congress has any power under the Constitution to abolish slavery in any State of this Union, or to interfere with it directly or indirectly? Of course he will not contend that. Then what is to be his mode of carrying out his principle, by which slavery shall be abolished in all of the States? Mr. Lincoln certainly does not speak at random. He is a lawyer,—an eminent lawyer,—and his profession is to know the remedy for every wrong. What is his remedy for this imaginary

wrong which he supposes to exist? The Constitution of the United States provides that it may be amended by Congress passing an amendment by a two-thirds majority of each house, which shall be ratified by three-fourths of the States; and the inference is that Mr. Lincoln intends to carry this slavery agitation into Congress with the view of amending the Constitution so that slavery can be abolished in all the States of the Union.

In other words, he is not going to allow one portion of the Union to be slave and another portion to be free; he is not going to permit the house to be divided against itself. He is going to remedy it by lawful and constitutional means. What are to be these means? How can he abolish slavery in those States where it exists? There is but one mode by which a political organization, composed of men in the free States, can abolish slavery in the slaveholding States, and that would be to abolish the State legislatures, blot out of existence the State sovereignties, invest Congress with full and plenary power over all the local and domestic and police regulations of the different States of this Union. Then there would be uniformity in the local concerns and domestic institutions of the different States; then the house would be no longer divided against itself; then the States would all

W. N. P. M. WELL.



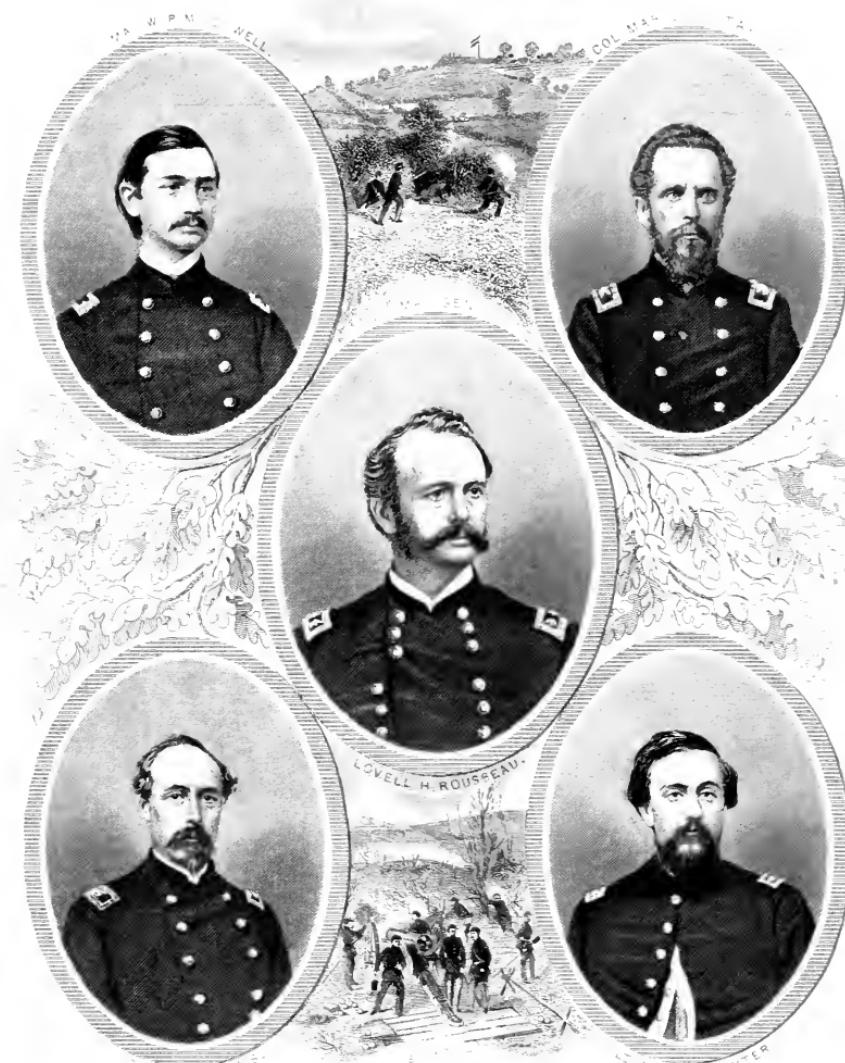
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LOVELL H. ROUSSEAU.



W. V. CARPENTER



be free, or they would all be slave; then you would have uniformity prevailing throughout this whole land in the local and domestic institutions: but it would be a uniformity, not of liberty, but a uniformity of despotism that would triumph. I submit to you, my fellow-citizens, whether this is not the logical consequence of Mr. Lincoln's proposition.

I have called on Mr. Lincoln to explain what he did mean, if he did not mean this, and he has made a speech at Chicago in which he attempts to explain. And how does he explain? I will give him the benefit of his own language, precisely as it was reported in the Republican papers of that city, after undergoing his revision:

I have said a hundred times, and have now no inclination to take it back, that I believe there is no right and ought to be no inclination in the people of the free States to enter into the slave States and interfere with the question of slavery at all.

He believes there is no right on the part of the free people of the free States to enter the slave States and interfere with the question of slavery, hence he does not propose to go into Kentucky and stir up a civil war and a servile war between the blacks and the whites. All he proposes is to invite the people of Illinois and every other

free State to band together as one sectional party, governed and divided by a geographical line, to make war upon the institution of slavery in the slaveholding States. He is going to carry it out by means of a political party that has its adherents only in the free States,—a political party that does not pretend that it can give a solitary vote in the slave States of the Union; and by this sectional vote he is going to elect a president of the United States, form a cabinet, and administer the Government on sectional grounds, being the power of the North over that of the South.

In other words, he invites a war of the North against the South, a warfare of the free States against the slaveholding States. He asks all men in the free states to conspire to exterminate slavery in the Southern States, so as to make them all free, and then he notifies the South that unless they are going to submit to our efforts to exterminate their institutions, they must band together and plant slavery in Illinois and every Northern State. He says that the States must all be free or must all be slave. On this point I take issue with him directly. I assert that Illinois has a right to decide the slavery question for herself. We have decided it, and I think we have done it wisely; but whether wisely or unwisely, it is our business, and the people

of no other State have any right to interfere with us, directly or indirectly. Claiming as we do this right for ourselves, we must concede it to every other State, to be exercised by them respectively.

Now, Mr. Lincoln says that he will not enter into Kentucky to abolish slavery there, but that all he will do is to fight slavery in Kentucky from Illinois. He will not go over there to set fire to the match. I do not think he would. Mr. Lincoln is a very prudent man. He would not deem it wise to go over into Kentucky to stir up this strife, but he would do it from this side of the river. Permit me to inquire whether the wrong, the outrage, of interference by one State with the local concerns of another is worse when you actually invade them than it would be if you carried on the warfare from another State? For the purpose of illustration, suppose the British Government should plant a battery on the Niagara River, opposite Buffalo, and throw their shells over into Buffalo, where they should explode and blow up the houses and destroy the town. We call the British Government to an account, and they say, in the language of Mr. Lincoln, we did not enter into the limits of the United States to interfere with you; we planted the battery on our own soil, and had a right to shoot from our own soil; and if our shells and

balls fell in Buffalo and killed your inhabitants, why, it is your look-out, not ours.

Thus, Mr. Lincoln is going to plant his Abolition batteries all along the banks of the Ohio River, and throw his shells into Virginia and Kentucky and into Missouri, and blow up the institution of slavery; and when we arraign him for his unjust interference with the institutions of the other States, he says, "Why, I never did enter into Kentucky to interfere with her; I do not propose to do it; I only propose to take care of my own head by keeping on this side of the river, out of harm's way." But yet he says he is going to persevere in this system of sectional warfare, and I have no doubt he is sincere in what he says. He says that the existence of the Union depends upon his success in firing into these slave States until he exterminates them. He says that unless he shall play his batteries successfully, so as to abolish slavery in every one of the States, that the Union shall be dissolved; and he says that a dissolution of the Union would be a terrible calamity. Of course it would. We are all friends of the Union. We all believe—I do—that our lives, our liberties, our hopes in the future, depend upon the preservation and perpetuity of this glorious Union. I believe that the hopes of the friends of liberty throughout the world depend upon

the perpetuity of the American Union. But while I believe that my mode of preserving the Union is a very different one from that of Mr. Lincoln, I believe that the Union can only be preserved by maintaining inviolate the Constitution of the United States as our fathers have made it.

That Constitution guarantees to the people of every State the right to have slavery or not have it; to have negroes or not have them; to have Maine liquor laws or not have them; to have just such institutions as they choose, each State being left free to decide for itself. The framers of that Constitution never conceived the idea that uniformity in the domestic institutions of the different States was either desirable or possible. They well understood that the laws and institutions which would be well adapted to the granite hills of New Hampshire would be unfit for the rice plantations of South Carolina; they well understood that each one of the thirteen States had distinct and separate interests, and required distinct and separate local laws and local institutions. And in view of that fact they provided that each State should retain its sovereign power within its own limits, with the right to make just such laws and just such institutions as it saw proper, under the belief that no two of them would be alike. If they had supposed that uni-

formity was desirable and possible, why did they provide for a separate legislature for each State? Why did they not blot out State sovereignty and State legislatures; and give all the power to Congress, in order that the laws might be uniform? For the very reason that uniformity, in their opinion, was neither desirable nor possible.

We have increased from thirteen States to thirty-two States; and just in proportion as the number of States increases and our territory expands, there will be a still greater variety and dissimilarity of climate, of production, and of interest, requiring a corresponding dissimilarity and variety in the local laws and institutions adapted thereto. The laws that are necessary in the mining regions of California would be totally useless and vicious on the prairies of Illinois; the laws that would suit the lumber regions of Maine or of Minnesota would be totally useless and valueless in the tobacco regions of Virginia and Kentucky; the laws which would suit the manufacturing districts of New England would be totally unsuited to the planting regions of the Carolinas, of Georgia, and of Louisiana. Each State is supposed to have interests separate and distinct from each and every other; and hence must have laws different from each and every other State, in order that its laws shall be

adapted to the condition and necessities of the people.

Hence I insist that our institutions rest on the theory that there shall be dissimilarity and variety in the local laws and institutions of the different States, instead of all being uniform; and you find, my friends, that Mr. Lincoln and myself differ radically and totally on the fundamental principles of this Government. He goes for consolidation, for uniformity in our local institutions, for blotting out State rights and State sovereignty, and consolidating all the power in the Federal Government, for converting these thirty-two sovereign States into one empire, and making uniformity throughout the length and breadth of the land. On the other hand, I go for maintaining the authority of the Federal Government within the limits marked out by the Constitution, and then for maintaining and preserving the sovereignty of each and all of the States of the Union, in order that each State may regulate and adopt its own local institutions in its own way, without interference from any power whatsoever. Thus you find there is a distinct issue of principles—principles irreconcilable—between Mr. Lincoln and myself. He goes for consolidation and uniformity in our government; I go for maintaining the confederation of the sovereign States under the Con-

stitution as our fathers made it, leaving each State at liberty to manage its own affairs and own internal institutions.

Mr. Lincoln makes another point upon me, and rests his whole case upon these two points. His last point is, that he will wage a warfare upon the Supreme Court of the United States because of the Dred Scott decision. He takes occasion, in his speech made before the Republican convention, in my absence, to arraign me, not only for having expressed my acquiescence in that decision, but to charge me with being a conspirator with that court in devising that decision three years before Dred Scott ever thought of commencing a suit for his freedom. The object of his speech was to convey the idea to the people that the court could not be trusted, that the late President could not be trusted, that the present one could not be trusted, and that Mr. Douglas could not be trusted; that they were all conspirators in bringing about that corrupt decision, to which Mr. Lincoln is determined he will never yield a willing obedience.

He makes two points upon the Dred Scott decision. The first is that he objects to it because the court decided that negroes descended of slave parents are not citizens of the United States; and, secondly, because they have decided that the Act of Congress passed 8th of March,

1820, prohibiting slavery in all of the Territories north of 36 degrees 30 minutes, was unconstitutional and void, and hence did not have effect in emancipating a slave brought into that Territory. And he will not submit to that decision. He says that he will not fight the judges or the United States marshals in order to liberate Dred Scott, but that he will not respect that decision, as a rule of law binding on this country, in the future. Why not? Because, he says, it is unjust. How is he going to remedy it? Why, he says he is going to reverse it. How? He is going to take an appeal. To whom is he going to appeal? The Constitution of the United States provides that the Supreme Court is the ultimate tribunal, the highest judicial tribunal on earth; and Mr. Lincoln is going to appeal from that! To whom?

I know he appealed to the Republican State convention, of Illinois, and I believe that convention reversed the decision; but I am not aware that they have yet carried it into effect. How are they going to make that reversal effectual? Why, Mr. Lincoln tells us in his late Chicago speech. He explains it as clear as light. He says to the people of Illinois that if you elect him to the Senate he will introduce a bill to re-enact the law which the court pronounced unconstitutional. [Shouts of laughter, and voices,

"Spot the law."] Yes, he is going to spot the law. The court pronounces that law prohibiting slavery, unconstitutional and void, and Mr. Lincoln is going to pass an act reversing that decision and making it valid. I never heard before of an appeal being taken from the Supreme Court to the Congress of the United States to reverse its decision. I have heard of appeals being taken from Congress to the Supreme Court to declare a statute void. That has been done from the earliest days of Chief Justice Marshall down to the present time.

The Supreme Court of Illinois do not hesitate to pronounce an Act of the legislature void, as being repugnant to the Constitution, and the Supreme Court of the United States is vested by the Constitution with that very power. The Constitution says that that judicial power of the United States shall be vested in the Supreme Court and such inferior courts as Congress shall, from time to time, ordain and establish. Hence it is the province and duty of the Supreme Court to pronounce judgment on the validity and constitutionality of an Act of Congress. In this case they have done so, and Mr. Lincoln will not submit to it, and he is going to reverse it by another Act of Congress of the same tenor. My opinion is that Mr. Lincoln ought to be on the Supreme Bench himself, when the Republicans

get into power, if that kind of law knowledge qualifies a man for the bench.

But Mr. Lincoln intimates that there is another mode by which he can reverse the Dred Scott decision. How is that? Why, he is going to appeal to the people to elect a President who will appoint judges who will reverse the Dred Scott decision. Well, let us see how that is going to be done. First, he has to carry on his sectional organization, a party confined to the free States, making war upon the slaveholding States until he gets a Republican president elected. [Voice: "He never will, sir."] I do not believe he ever will. But suppose he should; when that Republican president shall have taken his seat (Mr. Seward, for instance), will he then proceed to appoint judges? No! he will have to wait until the present judges die before he can do that; and perhaps his four years would be out before a majority of these judges found it agreeable to die; and it is very possible, too, that Mr. Lincoln's senatorial term would expire before these judges would be accommodating enough to die. If it should so happen; I do not see a very great prospect for Mr. Lincoln to reverse the Dred Scott decision.

But suppose they should die, then how are the new judges to be appointed? Why, the Republican president is to call upon the candidates

and catechise them, and ask them, "How will you decide this case if I appoint you judge?" Suppose, for instance, Mr. Lincoln to be candidate for a vacancy on the Supreme Bench to fill Chief Justice Taney's place, and when he applied to Seward, the latter would say, "Mr. Lincoln, I cannot appoint you until I know how you will decide the Dred Scott case?" Mr. Lincoln tells him, and he then asks him how he will decide Tom Jones's case, and Bill Wilson's case, and thus catechises the judge as to how he will decide any case which may arise before him. Suppose you get a Supreme Court composed of such judges, who have been appointed by a partisan president upon their giving pledges how they would decide a case before it arose,—what confidence would you have in such a court? Would not your court be prostituted beneath the contempt of all mankind? What man would feel that his liberties were safe, his right of person or property was secure, if the Supreme Bench, that august tribunal, the highest on earth, was brought down to that low, dirty pool wherein the judges are to give pledges in advance how they will decide all the questions which may be brought before them? It is a proposition to make that court the corrupt, unscrupulous tool of a political party. But Mr. Lincoln cannot conscientiously submit, he

thinks, to the decision of a court composed of a majority of Democrats. If he cannot, how can he expect us to have confidence in a court composed of a majority of Republicans, selected for the purpose of deciding against the Democracy, and in favor of the Republicans? The very proposition carries with it the demoralization and degradation destructive of the judicial department of the Federal Government.

I say to you, fellow-citizens, that I have no warfare to make upon the Supreme Court because of the Dred Scott decision. I have no complaints to make against that Court because of that decision. My private opinions on some points of the case may have been one way; and on other points of the case another; in some things concurring with the Court, and in others dissenting; but what have my private opinions in a question of law to do with the decision after it has been pronounced by the highest judicial tribunal known to the Constitution? You, sir [addressing the chairman], as an eminent lawyer, have a right to entertain your opinions on any question that comes before the court, and to appear before the tribunal and maintain them boldly and with tenacity until the final decision shall have been pronounced; and then, sir, whether you are sustained or overruled, your duty as a lawyer and a citizen is to bow in defer-

ence to that decision. I intend to yield obedience to the decisions of the highest tribunal in the land in all cases, whether their opinions are in conformity with my views as a lawyer or not. When we refuse to abide by judicial decisions, what protection is there left for life and property? To whom shall you appeal? To mob law, to partisan caucuses, to town meetings, to revolution? Where is the remedy when you refuse obedience to the constituted authorities? I will not stop to inquire whether I agree or disagree with all the opinions expressed by Judge Taney or any other judge. It is enough for me to know that the decision has been made. It has been made by a tribunal appointed by the Constitution to make it; it was a point within their jurisdiction, and I am bound by it.

But, my friends, Mr. Lincoln says that this Dred Scott decision destroys the doctrine of popular sovereignty, for the reason that the Court has decided that Congress had no power to prohibit slavery in the Territories, and hence he infers that it would decide that the Territorial legislatures could not prohibit slavery there. I will not stop to inquire whether the Court will carry the decision that far or not. It would be interesting as a matter of theory, but of no importance in practice; for this reason, that if the people of a Territory want slavery they will have

it, and if they do not want it they will drive it out, and you cannot force it on them. Slavery cannot exist a day in the midst of an unfriendly people with unfriendly laws. There is truth and wisdom in a remark made to me by an eminent Southern senator, when speaking of this technical right to take slaves into the Territories. Said he, "I do not care a fig which way the decision shall be, for it is of no particular consequence; slavery cannot exist a day or an hour in any Territory or State unless it has affirmative laws sustaining and supporting it, furnishing police regulations and remedies; and an omission to furnish them would be as fatal as a constitutional prohibition. Without affirmative legislation in its favor, slavery could not exist any longer than a new-born infant could survive under the heat of the sun, on a barren rock, without protection. It would wilt and die for the want of support."

So it would be in the Territories. See the illustration in Kansas. The Republicans have told you, during the whole history of that Territory, down to last winter, that the pro-slavery party in the legislature had passed a pro-slavery code, establishing and sustaining slavery in Kansas, but that this pro-slavery legislature did not truly represent the people, but was imposed upon them by an invasion from Missouri; and

hence the legislature were one way, and the people another. Granting all this, and what has been the result? With laws supporting slavery, but the people against, there are not as many slaves in Kansas to-day as there were on the day the Nebraska bill passed and the Missouri Compromise was repealed. Why? Simply because slave-owners knew that if they took their slaves into Kansas, where a majority of the people were opposed to slavery, that it would soon be abolished, and they would lose their right of property in consequence of taking them there. For that reason they would not take or keep them there. If there had been a majority of the people in favor of slavery, and the climate had been favorable, they would have taken them there; but the climate not being suitable, the interest of the people being opposed to it, and a majority of them against it, the slave-owner did not find it profitable to take his slaves there, and consequently there are not as many slaves there to-day as on the day the Missouri Compromise was repealed. This shows clearly that if the people do not want slavery they will keep it out; and if they do want it, they will protect it.

You have a good illustration of this in the Territorial history of this State. You all remember that by the Ordinance of 1787 slavery was prohibited in Illinois; yet you all know, particularly

you old settlers who were here in Territorial times; that the Territorial Legislature, in defiance of that Ordinance, passed a law allowing you to go into Kentucky, buy slaves, and bring them into the Territory, having them sign indentures to serve you and your posterity ninety-nine years, and their posterity thereafter to do the same. This hereditary slavery was introduced in defiance of the Act of Congress. That was the exercise of popular sovereignty,—the right of a Territory to decide the question for itself in defiance of the Act of Congress. On the other hand, if the people of a Territory are hostile to slavery, they will drive it out. Consequently, this theoretical question raised upon the Dred Scott decision is worthy of no consideration whatsoever, for it is only brought into these political discussions and used as a hobby upon which to ride into office, or out of which to manufacture political capital.

But Mr. Lincoln's main objection to the Dred Scott decision I have reserved for my conclusion. His principal objection to that decision is that it was intended to deprive the negro of the rights of citizenship in the different States of the Union. Well, suppose it was,—and there is no doubt that that was its legal effect,—what is his objection to it? Why, he thinks that a negro ought to be permitted to have the rights of citi-

zenship. He is in favor of negro citizenship, and opposed to the Dred Scott decision, because it declares that a negro is not a citizen, and hence is not entitled to vote. Here I have a direct issue with Mr. Lincoln. I am not in favor of negro citizenship. I do not believe that a negro is a citizen or ought to be a citizen. I believe that this Government of ours was founded, and wisely founded, upon the white basis. It was made by white men for the benefit of white men and their posterity, to be executed and managed by white men. I freely concede that humanity requires us to extend all the protection, all the privileges, all the immunities, to the Indian and the negro which they are capable of enjoying consistent with the safety of society.

You may then ask me what are those rights, what is the nature and extent of the rights which a negro ought to have? My answer is that this is a question for each State and each Territory to decide for itself. In Illinois we have decided that a negro is not a slave, but we have at the same time determined that he is not a citizen and shall not enjoy any political rights. I concur in the wisdom of that policy, and am content with it. I assert that the sovereignty of Illinois had a right to determine that question as we have decided it, and I deny that any other State has a right to interfere with us or call us to ac-

count for that decision. In the State of Maine they have decided by their constitution that the negro shall exercise the elective franchise and hold office on an equality with the white man. Whilst I do not concur in the good sense or correct taste of that decision on the part of Maine, I have no disposition to quarrel with her. It is her business, and not ours. If the people of Maine desire to be put on an equality with the negro, I do not know that anybody in this State will attempt to prevent it. If the white people of Maine think a negro their equal, and that he has a right to come and kill their vote by a negro vote, they have a right to think so, I suppose, and I have no disposition to interfere with them.

Then, again, passing over to New York, we find in that State they have provided that a negro may vote, provided he holds \$250 worth of property, but that he shall not unless he does; that is to say, they will allow a negro to vote if he is rich, but a poor fellow they will not allow to vote. In New York they think a rich negro is equal to a white man. Well, that is a matter of taste with them. If they think so in that State, and do not carry the doctrine outside of it, and propose to interfere with us, I have no quarrel to make with them. It is their business. There is a great deal of philosophy and good sense in a saying of Fridley of Kane. Fridley had a law-

suit before a justice of the peace, and the justice decided it against him. This he did not like; and standing up and looking at the justice for a moment, "Well, Squire," said he, "if a man chooses to make a darnation fool of himself, I suppose there is no law against it." That is all I have to say about these negro regulations and this negro voting in other States where they have systems different from ours. If it is their wish to have it so, be it so. There is no cause to complain. Kentucky has decided that it is not consistent with her safety and her prosperity to allow a negro to have either political rights or his freedom, and hence she makes him a slave. That is her business, not mine. It is her right under the Constitution of the country. The sovereignty of Kentucky, and that alone, can decide that question; and when she decides it, there is no power on earth to which you can appeal to reverse it. Therefore, leave Kentucky as the Constitution has left her, a sovereign, independent State, with the exclusive right to have slavery or not as she chooses; and so long as I hold power I will maintain and defend her rights against any assaults, from whatever quarter they may come.

I will never stop to inquire whether I approve or disapprove of the domestic institutions of a State. I maintain her sovereign rights. I de-

fend her sovereignty from all assault, in the hope that she will join in defending us when we are assailed by any outside power. How are we to protect our sovereign rights, to keep slavery out, unless we protect the sovereign rights of every other State to decide the question for itself? Let Kentucky, or South Carolina, or any other State attempt to interfere in Illinois, and tell us that we shall establish slavery, in order to make it uniform, according to Mr. Lincoln's proposition, throughout the Union; let them come here and tell us that we must and shall have slavery,—and I will call on you to follow me, and shed the last drop of our hearts' blood in repelling the invasion and chastising their insolence. And if we would fight for our reserved rights and sovereign power in our own limits, we must respect the sovereignty of each other State.

Hence, you find that Mr. Lincoln and myself come to a direct issue on this whole doctrine of slavery. He is going to wage a war against it everywhere, not only in Illinois, but in his native State of Kentucky. And Why? Because he says that the Declaration of Independence contains this language: "We hold these truths to be self-evident, that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life,

liberty and the pursuit of happiness;" and he asks whether that instrument does not declare that all men are created equal. Mr. Lincoln then goes on to say that that clause of the Declaration of Independence includes negroes. [Voice, "I say not."] Well, if you say not, I do not think you will vote for Mr. Lincoln. Mr. Lincoln goes on to argue that the language "all men" included the negroes, Indians, and all inferior races.

In his Chicago speech he says, in so many words, that it includes the negroes, that they were endowed by the Almighty with the right of equality with the white man, and therefore that that right is divine,—a right under the higher law; that the law of God makes them equal to the white man, and therefore that the law of the white man cannot deprive them of that right. This is Mr. Lincoln's argument. He is conscientious in his belief. I do not question his sincerity; I do not doubt that he, in his conscience, believes that the Almighty made the negro equal to the white man. He thinks that the negro is his brother. I do not think that the negro is any kin of mine at all. And here is the difference between us. I believe that the Declaration of Independence, in the words, "all men are created equal," was intended to allude only to the people of the United States, to men

of European birth or descent, being white men; that they were created equal, and hence that Great Britain had no right to deprive them of their political and religious privileges; but the signers of that paper did not intend to include the Indian or the negro in that declaration; for if they had, would they not have been bound to abolish slavery in every State and colony from that day?

Remember, too, that at the time the Declaration was put forth, every one of the thirteen colonies were slaveholding colonies; every man who signed that Declaration represented slaveholding constituents. Did those signers mean by that act to charge themselves and all their constituents with having violated the law of God, in holding the negro in an inferior condition to the white man? And yet, if they included negroes in that term, they were bound, as conscientious men, that day and that hour, not only to have abolished slavery throughout the land, but to have conferred political rights and privileges on the negro, and elevated him to an equality with the white man. [Voice, "They did not do it."] I know they did not do it; and the very fact that they did not shows that they did not understand the language they used to include any but the white race. Did they mean to say that the Indian, on this continent, was

created equal to the white man, and that he was endowed by the Almighty with inalienable rights,—rights so sacred that they could not be taken away by any constitution or law that man could pass? Why, their whole action toward the Indian showed that they never dreamed that they were bound to put him on an equality. I am not only opposed to negro equality, but I am opposed to Indian equality. I am opposed to putting the Coolies, now importing into this country, on an equality with us, or putting the Chinese or any inferior race on an equality with us.

I hold that the white race, the European race, I care not whether Irish, German, French, Scotch, English, or to what nation they belong, so they are the white race, to be our equals. And I am for placing them, as our fathers did, on an equality with us. Emigrants from Europe, and their descendants, constitute the people of the United States. The Declaration of Independence only included the white people of the United States. The Constitution of the United States was framed by the white people; it ought to be administered by them, leaving each State to make such regulations concerning the negro as it chooses, allowing him political rights or not, as it chooses, and allowing *him* civil rights or not, as it may determine for itself.

Let us only carry out those principles, and we will have peace and harmony in the different States. But Mr. Lincoln's conscientious scruples on this point govern his actions, and I honor him for following them, although I abhor the doctrine which he preaches. His conscientious scruples lead him to believe that the negro is entitled by divine right to the civil and political privileges of citizenship on an equality with the white man.

For that reason he says he wishes the Dred Scott decision reversed. He wishes to confer those privileges of citizenship on the negro. Let us see how he will do it. He will first be called upon to strike out of the Constitution of Illinois that clause which prohibits free negroes and slaves from Kentucky or any other State coming into Illinois. When he blots out that clause, when he lets down the door or opens the gate for all the negro population to flow in and cover our prairies, until in midday they will look dark and black as night,—when he shall have done this, his mission will yet be unfulfilled. Then it will be that he will apply his principles of negro equality; that is, if he can get the Dred Scott decision reversed in the meantime. He will then change the Constitution again, and allow negroes to vote and hold office, and will make them eligible to the legis-

lature, so that thereafter they can have the right men for United States senators. He will allow them to vote to elect the legislature, the judges, and the governor, and will make them eligible to the office of judge or governor, or to the legislature. He will put them on an equality with the white man. What then? Of course, after making them eligible to the judiciary, when he gets Cuffee elevated to the bench, he certainly will not refuse his judge the privilege of marrying any woman he may select!

I submit to you whether these are not the legitimate consequences of his doctrine? If it be true, as he says, that by the Declaration of Independence and by divine law, the negro is created the equal of the white man; if it be true that the Dred Scott decision is unjust and wrong, because it deprives the negro of citizenship and equality with the white man,—then does it not follow that if he had the power he would make negroes citizens, and give them all the rights and all the privileges of citizenship on an equality with white men? I think that is the inevitable conclusion. I do not doubt Mr. Lincoln's conscientious conviction on the subject, and I do not doubt that he will carry out that doctrine if he ever has the power: but I resist it because I am utterly opposed to any political amalgamation or any other amalgamation on this con-

tinent. We are witnessing the result of giving civil and political rights to inferior races in Mexico, in Central America, in South America, and in the West India Islands. Those young men who went from here to Mexico to fight the battles of their country in the Mexican war can tell you the fruits of negro equality with the white man. They will tell you that the result of that equality is social amalgamation, demoralization, and degradation below the capacity for self-government.

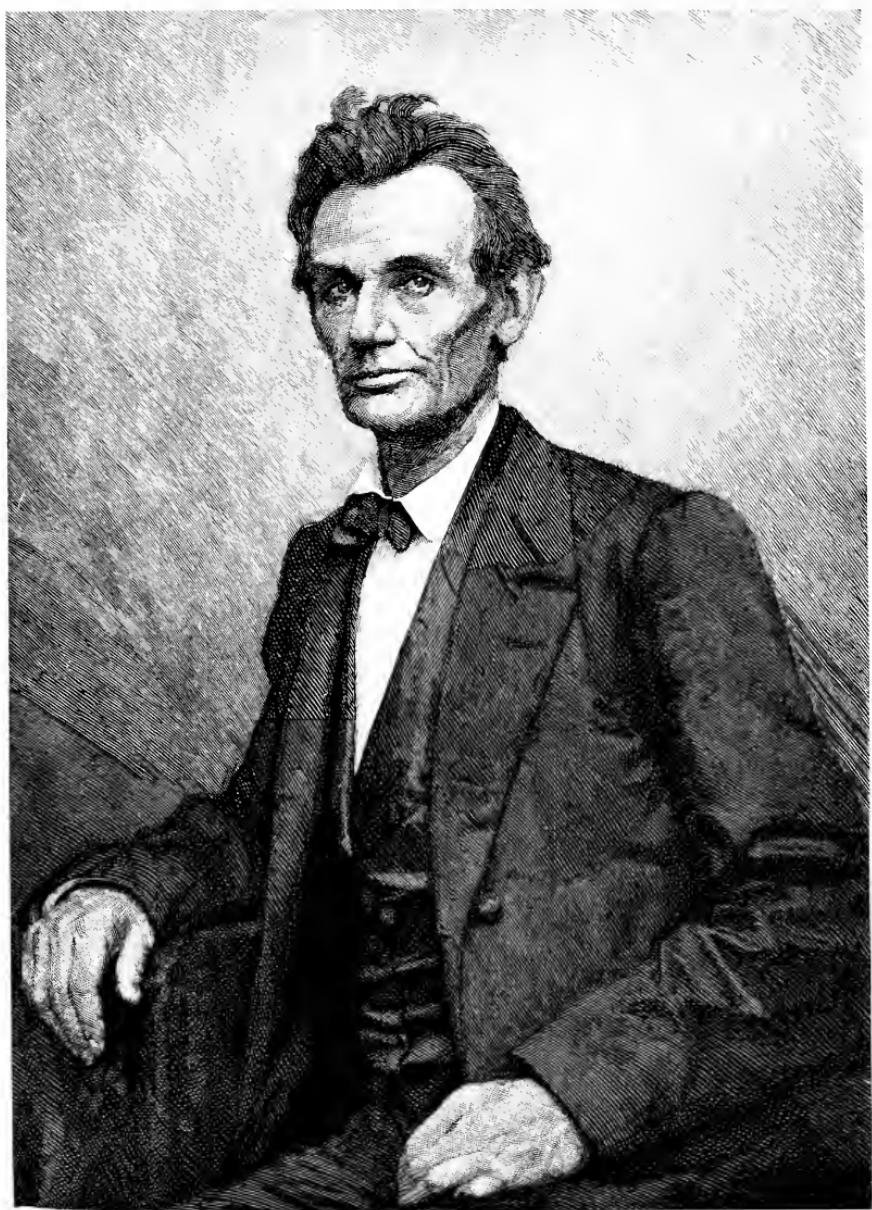
My friends, if we wish to preserve this Government we must maintain it on the basis on which it was established ; to-wit, the white basis. We must preserve the purity of the race not only in our politics, but in our domestic relations. We must then preserve the sovereignty of the States, and we must maintain the Federal Union by preserving the Federal Constitution inviolate. Let us do that, and our Union will not only be perpetual, but may extend until it shall spread over the entire continent.

Fellow-citizens, I have already detained you too long. I have exhausted myself and wearied you, and owe you an apology for the desultory manner in which I have discussed these topics. I will have an opportunity of addressing you again before the November election comes off. I come to you to appeal to your judgment as

American citizens, to take your verdict of approval or disapproval upon the discharge of my public duty and my principles as compared with those of Mr. Lincoln. If you conscientiously believe that his principles are more in harmony with the feelings of the American people and the interests and honor of the Republic, elect him. If, on the contrary, you believe that my principles are more consistent with those great principles upon which our fathers framed this Government, then I shall ask you to so express your opinion at the polls. I am aware that it is a bitter and severe contest, but I do not doubt what the decision of the people of Illinois will be. I do not anticipate any personal collision between Mr. Lincoln and myself. You all know that I am an amiable, good-natured man, and I take great pleasure in bearing testimony to the fact that Mr. Lincoln is a kind-hearted, amiable, good-natured gentleman, with whom no man has a right to pick a quarrel, even if he wanted one. He is a worthy gentleman. I have known him for twenty-five years, and there is no better citizen and no kinder-hearted man. He is a fine lawyer, possesses high ability, and there is no objection to him, except the monstrous revolutionary doctrines with which he is identified and which he conscientiously entertains, and is determined to carry out if he gets the power.

Abraham Lincoln

Wood Engraving by Timothy Cole from an Am-
brotype taken for Marcus L. Ward in Spring-
field, Ill., May 20, 1860, Two Days
after Lincoln's Nomination for
President.





He has one element of strength upon which he relies to accomplish his object, and that is his alliance with certain men in this State claiming to be Democrats, whose avowed object is to use their power to prostrate the Democratic nominees. He hopes he can secure the few men claiming to be friends of the Lecompton constitution, and for that reason you will find he does not say a word against the Lecompton constitution or its supporters. He is as silent as the grave upon that subject. Behold Mr. Lincoln courting Lecompton votes, in order that he may go to the Senate as the representative of Republican principles! You know that that alliance exists. I think you will find that it will ooze out before the contest is over. It must be a contest of principle. Either the radical Abolition principles of Mr. Lincoln must be maintained, or the strong, constitutional, national Democratic principles with which I am identified must be carried out. I shall be satisfied whatever way you decide. I have been sustained by the people of Illinois with a steadiness, a firmness, and an enthusiasm which makes my heart overflow with gratitude. If I was now to be consigned to private life I would have nothing to complain of. I would even then owe you a debt of gratitude which the balance of my life could not repay.

But, my friends, you have discharged every obligation you owe to me. I have been a thousand times paid by the welcome you have extended to me since I have entered the State on my return home this time. Your reception not only discharges all obligations, but it furnishes inducement to renewed efforts to serve you in the future. If you think Mr. Lincoln will do more to advance the interests and elevate the character of Illinois than myself, it is your duty to elect him; if you think he would do more to preserve the peace of the country and perpetuate the Union than myself, then elect him. I leave the question in your hands, and again tender you my profound thanks for the cordial and heartfelt welcome tendered to me this evening.





